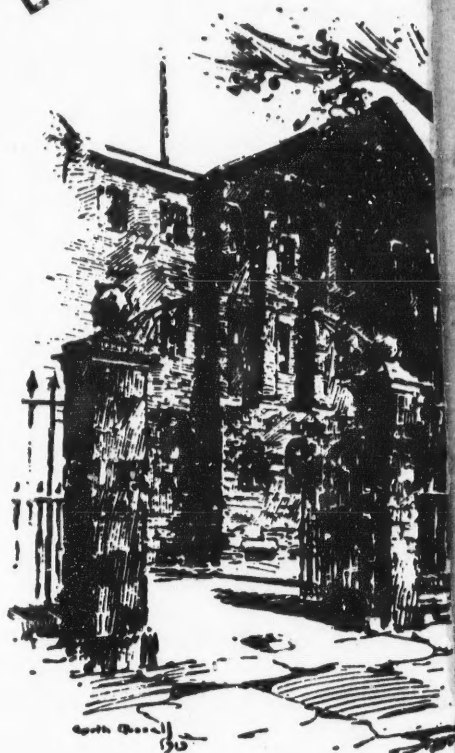


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VINDICATION
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BAPTIST TRANSLATORS IN INDIA,
IN REPLY TO THE
EV. THOMAS TROTTER'S LETTERS,
ON "THE MEANING OF BAPTIZO."

BY

CHARLES TUPPER,

PASTOR OF THE BAPTIST CHURCH, AMHERST, N. S.

*Profits of this Work will be devoted to objects
Benevolence, including the circulation of the
Scriptures in Burmah.*

PICTOU, N. S.

PRINTED AT THE EASTERN CHRONICLE OFFICE

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VINDICATION OF THE BAPTIST TRANSLATORS IN INDIA: IN REPLY TO REV. THOMAS TROTTER'S LETTERS "ON THE MEANING OF BAPTIZO,"

LETTER I.

A difference of sentiment should never be suffered to produce alienation of affection. It is obvious that no man ought to be angry with another for entertaining views that differ from his own, nor yet for assigning his reasons for entertaining them. It is, however, so common for controversialists to indulge in a spirit of acrimony, that some are ready to decry all controversy, as if it must necessarily produce animosity. But it certainly *may* be conducted in a spirit of kindness. Though I have been led to regard it as my duty to write, in several instances, on controverted subjects, I am not aware of having penned a single sentence under the influence of feelings of unkindness towards those who differ from me.

If any man has imagined that I have asked a question "snappishly," I beg to assure him that in this he has been mistaken; for I have not intended to violate the laws either of kindness or of courtesy. It is my sincere and earnest desire that a spirit of mutual love and friendliness may prevail among all Christians, whether Baptists or Pedobaptists; and I sincerely pray that I may never either write or utter a word adapted to retard the prevalence of such a spirit.

As it is probable, that many of the readers of these letters are unacquainted with the circumstances which gave rise to the present controversy between the Rev. Mr. Trotter and myself, I deem it proper to state them briefly.

In the year 1801 the Rev. Dr. Carey, a Baptist Missionary in India, published a translation of the New Testament in the Bengali language. He has ever been regarded by all who had any adequate knowledge of him, as an eminently learned, pious, and amiable man. His translation was made from the Greek. He conscientiously endeavored to give the meaning of the sacred original as exactly and as distinctly as he possibly could. When he came to the word *baptizo*, after attentive and careful examination, he selected that Bengali word which, according to the best of his knowledge and judgment, denoted precisely the same action. It was a word that signifies *to immerse*. This was so soon publicly known in England, and became a subject of conversation among Pedobaptists there, that Dr. Carey, having been apprized of the remarks of the Rev. Rowland Hill respecting it, wrote home in 1803, dis-

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tinently stating the fact, and giving a full explanation relative to the course which he had deemed it his duty to pursue. (See memoir of Dr. William Carey, p. 312.

In the year 1804 the British and Foreign Bible Society was formed. The Rev. Joseph Hughes, A. M., an esteemed Baptist minister, was its first Secretary; and he is recognized by the Committee of that Society as one of its founders and chief promoters. (See Report, 1834, p. xix.) The Baptists cordially united with their Pedobaptist brethren in this noble Institution, and contributed liberally to its funds. From these funds assistance was afforded, without any distinction, to aid in publishing versions made by both Baptist and Pedobaptist Missionaries in foreign lands. Though the Baptist Missionaries preceded others, and were the principal translators in India, they never attempted to dictate to translators of other denominations, but went quietly forward in one undeviating course. After all parties had proceeded thus amicably for upwards of twenty years, a complaint was made by some Pedobaptist missionaries, who alleged—not that the versions made by Baptist Missionaries were incorrect—but that they were “the occasion of much inconvenience to them in their missionary work.” (Examination, &c., p. 2.) The result was, that in 1833 a new resolution was passed by a majority of the Committee, which excluded the versions made by Baptist Missionaries from any further participation in the funds of the British and Foreign Bible Society, unless the verb *baptizo* and its noun *baptisma* should be transferred and not translated.

This Drs. Carey, Marshman, Yates, and their colleagues stated, after deliberate consultation, they could not do; as their consciences would not allow them to conceal any part of Divine revelation from the heathen by intentionally and needlessly leaving words untranslated for the sake of accomodation. I see not how any man who regards the sacred rights of conscience, can deem it consistent to censure them for thus obeying the dictates of their consciences; nor how he can expect that those who believe these versions to be correct will suffer the labor thus expended, and the means thus provided for the dissemination of the Holy Scriptures among the perishing heathen to be lost, or rendered almost wholly unavailing for the want of support.

Many Baptists, however, in Great Britain and her colonies, though they disapprove of the course adopted by a majority of the committee of the British and Foreign Bible Society in this case, continue to contribute to its funds. So far as I know, we all wish well to that Institution, though some of us do certainly deem it our duty to give all that we contribute for the circulation of the Scriptures in Foreign parts to aid in sustaining the versions made by our Baptist brethren.

Having commenced a mission among the Burmese and Karens, by sending the Rev. R. E. Burpe from these Provinces, it obviously devolved on us to send them also the Sacred Scriptures. As there are no translations made into their languages, excepting by Baptist Missionaries, the Baptists obviously must

give the Scriptures to these nations, or they must remain destitute of this invaluable blessing. To assist therefore, in giving the sacred Oracles to these benighted heathens, and those who are just emerging from heathenish darkness, a small society was formed in Amherst near the close of the year 1845. Early in 1846 a Meeting was held in the same place, wherein the formation and doings of this Society were canvassed and condemned. I requested permission to give an explanation ; but it was not granted. In consequence of this, I subsequently delivered a " Defence " in public, and gave liberty to correct, explain, ask questions, &c. This, however, was declined ; and another meeting was held, at which I was again refused a hearing. Aware that much misapprehension prevailed extensively, many groundlessly imagining that the Baptists were corrupting the Scriptures for sectarian purposes, altering the English version by substituting *immerse* for *baptize*, &c., I deemed it necessary to publish my " Defence," in order to remove such misapprehensions.

Though no one attempted to enter into the merits of the case, and to publish a direct reply to my Defence of the Baptist Translators in India and their supporters, yet three of the principal actors in the Meetings published strictures on certain parts of it. To these I replied.

The Rev. Mr. Trotter, evidently aware that my opponents were unable to maintain the cause in which they were engaged—I give him credit for not denying this—came forward to assist them, and pub-

lished a Letter in reference to the subject in the 'Nova Scotian,' June 24, 1846. Before my Review of this appeared, he prepared, another Communication upon the same subject, dated Aug. 24, and published Sept. 16. In this he expressly referred to "the controversy with the Baptists, which had lately been carried on in the Nova Scotian;" and [very properly expressed his regret that it had "degenerated into expressions of bad feeling."* After the appearance of my of Review Mr. Trotter's first Letter, he published a series of Letters in reply. These I reviewed. Though his Letters occupied four or five columns in the "Nova Scotian" more than my Reviews of them, and I had been called to contend with five other opponents, of whom one, the Rev. Mr. Smith, had written expressly in reply to my last review of Mr. Trotter's Letters, yet it seems he has deemed it necessary to resume his pen for the maintenance of his cause, even before my answer to Mr. Smith,—which was denied a place in the "Nova Scotian," had been published in any paper.

Having thus given a brief outline of the origin and present state of the controversy, in proceeding to review Mr. Trotter's Letters "On the Meaning of Baptizo." I beg to assure him that I entertain no feel

* It is much to be regretted, moreover, that he had not himself avoided that evil which he justly disapproved of in others. He would not then have asserted in the same letter that Dr. Maclay, [a man long and extensively known on both sides of the Atlantic, as a man of unquestionable veracity—"uttered a downright falsehood," in a case in which either a mis-

ings toward him, or any of my Pedobaptist brethren, but those of undissembled kindness. He must not, however, hence imagine that I will hesitate to expose distinctly what I conceive to be the fallacy of his arguments.

In attempting to meet the argument drawn from the alleged fact, that the Committee of the British & Foreign Bible Society circulate versions in which the word Baptizo is rendered by words that denote *immersion*, Mr. Trotter has denied that the words *Amad* and *Mamuditho*, used in the Syriac version, have this meaning. I have proved that they do mean this, from the concurrent testimony of the most emi-

take or a misunderstanding was very liable to occur. Neither would he have charged the Baptist Missionary Society of England, with pursuing a course "in the the highest degree unfair and dishonorable" in the appropriation of contributions, when, as it appears from his own statements that "annual accounts (were) laid before the public in the Reports of the Society," so that all who contributed might know at once to what objects their donations were devoted; and, as I have shewn, the character of the versions made by Baptist Missionaries in India had been long publicly known in Great Britain. It is, however, a curious fact, that Mr. Trotter, immediately after preferring this very serious charge against the Baptist Missionary Society, eulogises "the spirit of Fuller, and Carey, and Marshman, and Ward," recommending these men as patterns for our imitation, when it is certain that if there had been anything "unfair and dishonorable" in the case to which he refers, these very men,—including the first Secretary, the first Translator, and the first Printer,—must have been the first and principal actors in it!

nent Pedobaptist Syriac Scholars, from the use of these words in this sense by Ephraim the Syrian as acknowledged by Mr. Trotter himself, and from the facts that *Mamuditho*, which, according to Dr. Castell, denotes both *baptism* and a *baptistery*, is applied in the latter sense to designate a *pool*, or bathing place suitable for *immersion*, and *Amad* is employed in the Syriac version of the Old Testament to denote the causing of utensils to "go through the water," and consequently the *immersion* of them. How does Mr. Trotter attempt to set aside these decisive proofs? Simply by recurring a third time to the supposed derivation of the words, which is allowed by competent authorities to be of very little weight in determining the meaning of words. After having defined *Mamuditho* "purification," which he subsequently renders "ablution," he asserts that "from the noun *Amudo* (a pillar) the feminine noun *Mamuditho* is formed," and hence infers that it means "confirmation." He has not adduced any instance of the use of the word, nor even the authority of a single Lexicographer, to support any of these discordant senses, which (besides "standing up,") he has arbitrarily put upon it. For two of them he surely cannot pretend any affinity with the word whence he professes to deduce the third. I am not ignorant of the manner of forming Hebrew and Syriac nouns by prefixing Mem; but I know that all which can be determined in this case with any degree of certainty, is that *Amudo* "a pillar," and *Mamuditho*, are formed from the same word, *Amad*. I presume, however, he will not deny that *Tsebo*, "a finger," is as evidently formed

from *Teba*, "to immerse," and a finger obviously has no more connexion with immersion than a pillar has.

To shew, moreover, how uncertain a guide in this case is the mere derivation of the word *Amad* from the Hebrew, I remark, that while Dr. Henderson regards the word as referring to receiving baptism "in a standing posture," and Mr. Trotter supposes it relates to "confirming the convert," Michaelis, (a Pedobaptist, eminently skilled in Hebrew, Syriac, and Arabic,) states in effect, that not a few compare this Syriac verb with the Hebrew *Amadh*, *to stand*, in reference to *standing in a river (Mergi) to be immersed* in it. But he observes that he 'does not find *Amad* used in Syriac to denote standing'; and he therefore derives it from an Arabic word which expressly means (*immergere*) *to immerse*. See *Amad*, in his Ed. of Castell's Syriac Lexicon.

Though Mr. Trotter manifestly attempts to involve the subject in obscurity by alleging that in John v. 2, *Kolambethra* is used "for the whole establishment including the buildings," yet he cannot deny the fact, that it denotes *a pool*, or place suitable for *immersion*, and that in the Syriac version the *pool* itself is expressly designated by the word *Mamuditho*, "a baptistery." For instance, "I have no man, when the water is troubled to put me into (*Mamuditho*) the pool." (John v, 7., see verse 4. and ix, 7.)

So Dr. Castell defines "*Beth Mamuditho*, *a baptistery*, a house provided for the purpose, furnished with canals and baths, in which the candidates were baptized (*Submergendo*) by *submerging*."

If the word *manuditho*, denoting *baptism* and a *baptistery*, had been used to designate a small vessel of water, Mr. Trotter would undoubtedly—and with strict propriety—regard such application of it as furnishing evidence that it did not denote *immersion*; and that this mode was not practised when the Syriac version was made. It is then obvious that its application to designate a place suitable for *immersion* furnishes equally decisive evidence that, when applied to the ordinance itself, it did denote *immersion*; and that this was the mode practised at that time, which was, as Mr. Trotter says, “if not in the age of the Apostles, in the very next.”

Unable to adduce the slightest vestige of proof that either *Amad* or *Mamuditho* was ever used to signify any thing but immersion, or a place suitable for immersion, he endeavors to evade the decisive proof drawn from the use of the word *Amad* in Numb. xxxi. 23, by asserting that “to pass through the water is a figurative expression,” denoting “simply to wash.” This itself, however, is a full admission that the word has a very different meaning from either “standing” or “confirming,” and one that undeniably includes *immersion*. But the fact is, that the phrases “put into water,” “rinsed in water,” and being “caused to go through the water,” (Lev. xi. 32, xv. 12, Numb. xxxi. 23) used with reference to utensils ceremonially unclean manifestly denote the same thing; and the command could not be obeyed without the *immersion* of these utensils. So Dr. Castell—a Pedobaptist, and one of the highest philological authorities, cites Numb. xxxi

23, and defines *Amad*, which is there used to express "being caused to go through the water," by the word *immergo* "to immerse."

I owe an apology to the reader for having detained him so long in obviating an objection of no real weight with regard to the Syriac version; since it is only one of a considerable number of versions circulated by the Committee of the British and Foreign Bible Society in which, as the learned Messrs. Greenfield* and Gotch have clearly shown, the word

* In the view of considerate persons it must appear an unfavorable indication respecting the cause in which Mr. Trotter is engaged, that he seems to be impelled in vindicating it, instead of regarding the ancient precept, "Tread lightly on the ashes of the dead," to drive rough shod over many eminent and worthy men, the dead not excepted. By representing my "conduct as hardly consistent with polemical fairness, or even with moral rectitude," in quoting Mr. Greenfield, he evidently assumes that I must have known that Mr. Greenfield lost his "high reputation as a scholar" by his criticisms relative to this subject, and in consequence "put an end to his own life." Of these reports, however, I have not to this hour received the slightest intimation from any source save from the pen of Mr. Trotter. That he believes them I do not doubt; but I am prepared to prove by indubitable testimonies that they are not true. The following may surely suffice:—

1. The committee of the British and Foreign Bible Society, (who could not have been ignorant on either of these points,) without intimating any thing of the kind, after his decease, bear the most unqualified testimony, to "the unexceptionable moral and religious character of Mr. Greenfield," and state that,

Baptizo is translated by words that signify to *immerse*, while the versions made by Baptist Missionaries India are rejected solely because that in them the same word is translated in the same way.

“his observations” relative to “the Mahratta version [Dr. Carey’s] may be appealed to, as confirming the opinion entertained of his high talents and sound learning.” (Report. 1832, p, lxxxviii, 65, 66.)

2 C. B. Bagster, Esq., P. E. Island, son of Mr. Samuel Bagster, the celebrated Publisher of Bibles in London, and an intimate acquaintance of Mr. Greenfield, has informed me, that the complaint made against Mr. Greenfield by his opponents, which gave him trouble, had no reference to his criticisms concerning Dr. Carey’s versions; but was a charge of *Neology*, which he denied; and that he did not “put an end to his own life.” In a letter addressed to me, dated “Mill Vale, P. E. Island Oct. 12th, 1846,” he says, “He who charges Mr. Greenfield with a want of literary capacity only proves himself unable to appreciate the extraordinary capabilities of his giant mind.—Such a linguist rarely if ever lived. He was for a short time my own private tutor. His private character was irreproachable, and his course as a christian extraordinarily consistent.”

3. “The Christian Penny Magazine, issued by the Congregational Union of England and Wales,” and “published by Mr. John Snow, London, October, 1846,” p. 277, 278, contains a ‘Memoir of William Greenfield,’ whence the following statements are extracted:—“Mr. Greenfield was born in London, 1799.—After six years literary connection with Mr. Bagster, as an editor of various biblical works, and more particularly various editions of the Scriptures, the attention of the Committee of the Bible Society was directed toward him, they having

In my next, embracing the latter part of Mr. Froter's first Letter and the whole of his second, I design to come more directly to the point.

resolved to appoint an officer as Superintendent of the translating and editing department of the Society. Mr. Greenfield's labours within the first year, as reported by the Bible Society's committee, were most astonishing, including editorial examination or revision of more than twenty languages or versions of the Scriptures. Besides which he had large correspondence arising out of his office, and he issued from the press his Hebrew New Testament. He also had in preparation a Polyglot Grammar of thirty languages when seized by that fatal malady, the brain fever, which terminated his valuable life. This disease, if not occasioned, was aggravated by the malicious slanders of envious men jealous of his fame: they were propagated against some of the notes to the Comprehensive Bible, as inclining to neology, with a view to injure the Bible Society. He was able to attend the House of God on the Lord's day morning, but he became worse, and on Friday his pastor saw him, when his mind was composed and happy, and he expressed his hope and confidence in Jesus Christ as his redeemer. On the following day Mr. Wood saw him again, when he said, "Since I have been here, I have learned more of the depravity of my heart than I knew before, but blessed be God, I have also the inward witnessing of the Spirit, that I feel myself to be a pardoned sinner, through the blood of Jesus Christ. For worlds I would not have been without this illness. I have had most delightful intercourse with my heavenly Father. I have enjoyed that nearness of access which prevents me doubting my interest in the precious blood of a crucified Redeemer; and I am ready and willing, if it be the Lord's will, to depart and be with Christ."

" Thus this holy labourer in the cause of God departed to his eternal rest, Nov 5, 1832, sincerely lamented as a scholar, a gentleman, and a christian, by all who knew him, especially the Committee of the Bible Society !"

Such was the man, and so peaceful and triumphant his exit, whom Mr. Trotter represents as a mere pedant, who, on the exposure of his ignorance, ' put an end to his own life.' And wherefore is the character of this profound scholar and devout Christian thus held up, after his decease, to public contempt and execration ? Solely because he possessed such an eminent degree of sterling candour and undiminished integrity, that, though he was, as he observed, " neither a baptist nor the son of a baptist," yet from a sense of equity he justified the baptist missionaries in translating *baptizo* by words signifying *to immerse*, stated from his own personal inspection of versions circulated by the British and Foreign Bible Society, that in a considerable number of them it was translated in the same way, and remarked, that he ' believed none ever had the hardihood to render *baptizo* *to pour* or *sprinkle*.'

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LETTER II.

The question at issue between Mr. Trotter and me is this: Have the Baptist missionaries in India, who translated *baptizo* by words signifying "to immerse," done right or wrong? In attempting to maintain that they have done wrong, he does not adventure to deny, that the primary and usual meaning of the word is to immerse, nor yet to affirm that it ever means to sprinkle: but he now alleges, 'as a last resort,—in opposition to a host of Pedo-baptist Lexicographers and critics,—that it is a "generic term." And by what means does he endeavour to establish this hypothesis? From one instance of the use of the word *baptismos*, formed from *baptizo*, but which, as he says, (Letter v.) is not used to designate Christian baptism. The clause on which he relies, Heb. x. 12, is thus defined by Dr. Doddridge and the Rev. Joseph Benson, Pedo-baptists, "Divers washings, either as the whole body, or a part of it, in water, as different occasions demanded. Even Mr. Trotter himself, who concedes that there were "immersions prescribed in the law of Moses," tacitly admits that the words *diaphorais baptismois*, "divers washings" include immersions; but he supposes other modes also are included. Surely this "shows,

as he says, "what slender proof a man will accept of in support of a favorite object, rather than have nothing like proof at all."

To shew the inconsistency of building a theory on the uncertain import of a single word, occurring in one solitary instance, I remarked, in effect, that *diaphoros*, (rendered "divers", Heb. ix. 10, and which usually means "superior," or "different" in some respect) is used in the Septuagint (Ezra viii. 27) as the translation of a Hebrew word denoting plurality, rendered "two" in the authorized version; and that the Hebrew Translator renders it *rabbolh*, "many," in Heb. ix. 10. On the fruit of these statements Mr. Trotter remarks: "*Shanim*, the Hebrew term rendered *diaphoro*, in the passage in Ezra,⁵ does not mean "plurality," and Mr. T. [Tupper] can hardly fail to know this, if he knows anything about the Hebrew at all." It happens, however, that Mr. Tupper knows—what it seems Mr. Trotter does not know—that this word occurs hundreds of times in the Old Testament where it unquestionably means plurality, and is rendered "two;" and that it is so rendered in Ezra viii. 27, in the Latin Vulgate, the Geneva English Version by Luther, Junius, and Tremellius, Castalio, Diodati, Osterwald, and Martin, as well as the forty-seven Translators of our authorized version: and Poole refers to the "rarity" of the metal as the "cause why there were only two vessels of that sort." Surely it is no disparagement to be charged with "ignorance" in company with

such men; as also with Mr. Greenfield, Drs. Campbell and McKnight, nay, with the Apostles and Evangelists, of whom Mr. Trotter says, including them with other "poor Jews," respecting the meanings of words, "they changed them from ignorance."

Neither does he pass a very high compliment on the Committee of the British and Foreign Bible Society, when he says of the Hebrew Translation of the New Testament which they circulate, that it "often gives a wrong sense to the text, and that in very bad Hebrew." It is, indeed, "very bad Hebrew," where the Translator has introduced barbarous terms by attempting to transfer the Greek words *baptizo* and *baptisma*: but it seems that for this very reason it is sanctioned by that Committee, while versions made by Baptist Missionaries in India, in which these words are faithfully and plainly translated in good Bengali and Mahratta, &c. are rejected on account of their fidelity and plainness.

I showed, however, that there were *divers immersions* under the law, as *divers* persons and *divers* vessels were immersed on *divers* occasions. (Lev xiv. 8. 9. xv. 5, 6, 7, 12 xvi. 4. xi. 32.) To this Mr. Trotter has not attempted to reply. Nay, he has fully sanctioned it; for sprinkling is as distinctly one action as immersion, and yet he himself speaks in effect of *divers sprinklings*; since he says, "The sprinkling of blood is expressly referred to as one way, and that of the water of separation as another," &c. It may certainly with equal propriety be said that a man bathed himself in water in "one way,"

and a bird was dipped in a mixture of blood and water in "another," &c. It was therefore with perfect accuracy that Dr. McKnight—who probably understood both Greek and English quite as well as Mr. Trotter—rendered *diaphoroi baptismois* "divers immersions." It is manifest, then, that this single instance of the use of the word *baptismois* utterly fails to afford the least degree of countenance to his position that "*baptizo* is a generic term."

Some Pedobaptists have indeed assigned to *baptizo* a secondary sense, founded on the effect of the action denoted by it, or on its figurative applications: but, so far as I know, all competent judges are agreed that in its primary and literal sense, it is a specific term, denoting one mode, viz: *to immerse*. So Professor Stuart, a Pedobaptist, and a high philological authority, says, "*Bapto* and *Baptizo* mean *to dip, plunge, or immerse* into anything liquid. All Lexicographers and critics of any note are agreed in this." (Bib. Rep. No. x. p. 298.) Even Mr. Trotter himself has distinctly admitted that it is specific; for he has said, (Nova Scotian. Oct. 19, 1846,) "*as Bapto means to dip, baptizo means to dip violently, to plunge.*" Not to dwell needlessly, then, on a point that does not in reality admit of a question, I remark that the constant usage of the term *baptizo* in reference to ships, unequivocally proves that it is not generic, as the terms *wash, wet, &c.* but that it specifically means *to immerse or submerge*; since ships are *washed* and *wet* in many different ways, and yet a ship is never said to be (*baptizes-thai*) "*baptized,*" unless she is actually *submerged*.

The attentive reader cannot fail to perceive, that Mr. Trotter's strenuous effort to render it probable that *baptizo* may be used in the New Testament to denote a different action from that which it denotes in classic authors, is a manifest admission of the well established fact, that in classic authors it means *to immerse*. Every one knows that if I had admitted—and such were the fact—that its meaning is *sprinkling* in the Greek classics, and had then insisted that in the New Testament it means *to immerse*, Mr. Trotter would have ridiculed the idea, as absurd; and would have required of me plain and unequivocal proof from the New Testament itself to establish such an extraordinary position. It cannot be denied that it is equally incumbent on him to produce from the New Testament like plain and unequivocal proof in support of the position which he maintains. This, however, he knows he cannot do; for he has himself stated, that so far as he knows, (Nova scotian Nov. 25, 1846.) "There is no direct evidence in the New Testament respecting the form of Christian Baptism." Upon what ground, then, can he possibly continue to insist, that *baptizo* denotes altogether a different action in the New Testament from that which is denoted by it in the Greek classics? I stated, (Novascotian, Dec. 16, 1846,) that "in order to have rendered this in the least degree probable, he should have adduced instances in which Greek verbs expressing mode denote one action in the classics, and quite a different action in the sacred writings." This he has now strenuously and laboriously attempted. Had he succeeded, it could only

have given a shade of plausibility to his theory. But surely no candid man who is competent to judge, can be ignorant of the fact, that he has utterly failed; since not one of the cases adduced is by any means in point. I will render this evident by an examination of them. *Sungkalapsephizo* means "to choose by a common suffrage." By Mr. Trotter's own shewing, it cannot denote a different mode in Acts i. 26. for he says, "it does not mean to elect in any way, but to reckon, or number with." *Cheirotonao* means "to stretch forth the hand;" and is hence applied to voting by a show of hands. When this word is used by Josephus, or an inspired writer, with reference to the appointment of a person to office by Deity, it is not to be imagined that He literally lifts up his hand, any more than that He does so in swearing, as He is said to do. (Deut. xxxii. 40.) It may also be naturally used to denote appointing to office by men, though there be no show of hands. But this is not a change of mode. *Kleroo*, "to choose by lot," and *Kleronomeo*, "to divide by lot," were naturally used by the Jews, to whom the land of Canaan was divided by lot for inheritance, to denote inheriting, without casting lots. But who can possibly fail to see, that *no mode*, as in each of the cases noticed, is not a *different mode*. The same remark applies to the verbs *procheirizo*, "to prefer," and *enkainizo*, "to dedicate." So also his remaining examples, *apelpizo*, and *aphupnoo*, whether used to denote *hoping* or *despairing*, *waking* or *sleeping*, as they do not specify mode, have no bearing on the subject.

I need not be told that many words have different meanings, that some have even opposite senses, that some words which are not found in classic authors are used by the sacred writers, nor yet that some are used by them in peculiar senses. These considerations, however, do not affect the subject in debate as I shall shew presently.

Mr. Trotter deems it an indication of "ignorant recklessness," &c. in me, that, as he says, I "evidently suppose the poor Jews to have acted on some principle in altering the meaning of Greek words, preserving the meaning of one class, and altering that of another." The cause in which I am engaged does not require me—neither am I disposed—to retort his charges. It will, however, naturally occur to intelligent readers, that if he is more learned than the eminent scholars whom he has charged with ignorance, and I as "illiterate" as he represents him, his cause must be a very bad one, or he would not have failed, as he manifestly has done, to shake at least one of my positions. On this point they were to the effect:—1. A verb which denotes one specific mode, does not denote a mode entirely different. 2. The inspired writers would not be likely to change the meaning of such a verb.

1. Any man possessing a tolerable share of intelligence will at once perceive, that a word including several modes does not designate any one mode. For instance, as Mr. Trotter states, "*apokteino*" means "to kill" but it does not mean either to "shoot" or "to hang," though it includes both. So a generic term signifying *to wet* includes many modes; but it

does not denote any one mode. A specific term signifying *to sprinkle*, does not mean *to plunge*; neither does a word that signifies *to plunge* mean *to sprinkle*. Now I have shewn that *baptizo* is not a generic term, as *wet*, &c. but specific, meaning *to plunge*; and so Mr. Trotter has himself affirmed, "*Baptizo* means—to plunge." It is clear, then, to a demonstration, that it does not mean to "sprinkle;" and he dares not affirm that it does.

2. It is not likely that the inspired writers, nor indeed any Jews, would change the meaning of such a verb, which is easily learned, and is not easily mistaken, nor readily forgotten. The reason naturally assignable why a writer uses a word literally in a new sense, is, because there is no word in the language, or none with which he is acquainted, that conveys the idea which he wishes to express. But all languages necessarily must have words denoting such common actions as *immersing* and *sprinkling*; and the Apostles were acquainted with the Greek word *rantizo*, *to sprinkle*. The supposition, then, that they put a new sense upon *baptizo*, needlessly employing it to express an action entirely different from that which it denoted, is utterly destitute of plausibility; and is obviously one that never would have entered into any man's mind, if he were not labouring to sustain an untenable position.* The

*Mr. Trotter, in his zeal to maintain that the writers of the New Testament "have changed the meaning of *baptizo*," says "that *baptizo* belongs to a class of verbs of which they were most like to mistake the

fact that Mr. Trotter's laborious efforts to produce an instance of such a change in such a verb, have proved an *utter failure*, strongly confirms my view. Moreover, actual investigation corroborates it. Do not the verbs *phago*, to eat, and *pino*, to drink, used to designate the actions to be performed in receiving the Lord's Supper, denote the same actions in the classics? I may also notice instances of Greek verbs that relate to water. *Louo* generally signifies to bathe the body; *nipto*, to wash the face, hands or feet; and *pluno*, to wash clothes; *cheo* or *ekchea* to pour; and *raino* or *rantizo*, to sprinkle. Is the meaning of either of these words changed? By no means.

I would then advise Mr. Trotter, for the sake of his own reputation, not to charge me with "ignorance" in reference to this subject till he shall have secured some shadow of plausibility to his own hypothesis, by producing a Greek verb that signifies both to immerse and to sprinkle, or *vice versa*. If he cannot do either of these, let him adduce another appropriate Greek verb that will more certainly ex-

meaning." It seems, then, according to his view, that the Apostles and Evangelists mistook the meaning of the word, and so used *baptizo*, which he knows "means to plunge," to denote sprinkling, which is properly denoted by *rantizo*. Had he lived in their time, with all the knowledge which he now possesses, and set them right at first, he surely would have done much more good than he is likely to do now by all his letters; for he would have happily prevented the whole controversy on this subject.

press "immersion" than does "baptizo." If he can do none of these things, let him candidly and honorably confess that the Baptist Translators in India have done right in translating it by words that signify to *immerse*, and consequently that it is right to circulate their versions.

If, however, he will resolutely refuse to regard the usage of the word in the Greek classics, as he conceives, "There is no direct or positive evidence in the New Testament respecting the form of Christian Baptism," he surely cannot decline to let the matter be determined by the use of *baptizo* in the writings of Josephus; since he has plainly, and with evident propriety, classed him, a Jew writing Greek, and contemporary with the Apostles—with the writers of the New Testament, in reference to the use of Greek words. How, then, does Josephus use the word? He employs it to denote the *submerging* of a ship when she *sinks* in the sea, as when he says that the ship which Jonah was in "was in danger of *sinking*;" and the *immersion* of a person in a pond, as when he relates that Herod's servants drowned Aristobulus, (*baptizontes*, *baptizing*,) *immersing* him, or as he expresses it elsewhere, that he was drowned being (*baptizomenos*, *baptized*,) *immersed* in a pond. (See Antiquities, Book I. c. X. 2. Book XV. c. III. 2. and Wars, Book I. c. XXII. 2.) The English reader will find the word *baptizo* translated by Whiston in these passages by the words "sinking," "plunging," and "dipped." It is as certain, then, as any thing can be, that Josephus used the word *baptizo* ex-

expressly to denote *immersion*. How can my opponent evade the inevitable conclusion that it means the same in the New Testament?

LETTER III.

The advocacy of a view that is accordant with Scripture truth, does not require any laboured efforts to evade the obvious meaning of any plain text. Now there is not a plainer text in the whole Bible than 2 Kings v. 14. "Then went he [Naaman] down and dipped himself seven times in Jordan." I am not aware that any Lexicographer, Translator, Expositor, or even any child, was ever at a loss to understand it: nor yet that any person who was not opposing Baptist views ever expressed a doubt that Naaman actually immersed himself. In the apprehension, then, of all unprejudiced readers, it must surely appear very unpropitious to the view which Mr. Trotter is endeavouring to support against the Baptist Translators in India, that he has found it necessary to occupy a long letter in the obscuring of this very plain text, in order to represent it—in opposition to the authority of all Lexicographers, Translators, and Expositors, and the plainest rules of interpretation, usage, and common sense,—as mean-

ing that water was sprinkled on some part of Naaman; alleging finally, that "it is no great stretch to suppose that *Baptizo* may signify 'to sprinkle' in 2 Kings v. 14." It is curious to observe by what a singular process he has arrived at this truly extraordinary conclusion.

In order to take one preparatory step, and to convict me of ignorance for restricting the Hebrew *tabal* to the senses of "dipping" and "dying;" as do the learned Hebrew Lexicographers Kircher, Stoikius, Simonis, Gesenius, Parkhurst, and Pike, he adduces Gen. xxxvii. 31, where Joseph's brethren are said to have "dipped the coat in the blood" of a kid. But certainly there can be no doubt, whether they dipped it or not, that they *dyed* or *stained* it. Had the *lxx* strictly translated *tabal* by the word *moluno*, which means neither "to spatter" nor "to sprinkle," but simply to *pollute*, it would not have helped Mr. Trotter's cause; for he will hardly maintain that Naaman *polluted* himself in Jordan. They, however, unquestionably knew that *tabal* does not mean *to pollute*; but as the coat was *polluted* with blood, they have, in a free translation, expressed this without designing to give the idea of the Hebrew word; just as Martin has done by translating the clause "*Ils ensanglanterent la robe*," i. e. they "made the coat bloody." In the other translations that I have examined, *tabal* is here rendered *dipped* or *dyed*. This passage, then, furnishes no exception to my definitions of the word.

Mr. Trotter asserts that "*tabal* is used in some pas-

pages of the Hebrew Bible, when it can only mean to 'moisten' and that very slightly." To prove this he cites Lev. xiv. 16, and verse 6, 51. I am aware, as I have elsewhere stated, that there is in some cases a slight difference between the words "dip" and "immerse." The priest did not immerse his whole finger in the oil in the palm of his left hand; but the action was certainly *dipping*; and so far as he *dipped* his finger it was undeniably *immersed*. The terms (*yatsac*) *pour*, (*tabal*) *dip*, and (*nazak*) *sprinkle*, all occur in verses 15, and 16; and any man has just as good a right to deny that the priest was required either to *pour* or to *sprinkle*, as that he was required to *dip*. Moreover, when a man dipped himself in a river, he certainly immersed himself. So Gesenius defines *tabal* in reference to Naaman, "to dip or immerse oneself." Mr. Trotter's imaginary objection against the dipping or immersing of the bird, Lev. xiv. 6, 51, obviously rests on his own want of a correct understanding of the texts. The Rev. T. Scott, in his note, justly speaks of "the two birds, one slain over springing water in an earthen vessel, and the other, set at liberty, having been dipped in the mixture of blood and water." The Rev. J. Benson says in verse 6, "That is, *over running water put in an earthen vessel*." The Rev. Mr. Poole, also a Pedobaptist, understood these texts in the same natural and obvious sense.

One of the principal charges usually preferred—without cause—against the Baptist Translators in India and their supporters, is, an alleged want of re-

verence for the authority of the authorized English Translation, because they do not transfer the words *baptizo* and *baptisma* in cases entirely dissimilar. But Mr. Trotter, one of their chief opponents, tramples the authority of this Translation under foot most unscrupulously. We have one instance of this, among many, in his criticism on Job ix. 31. As he thinks that "from spattering to sprinkling the transition seems to be easy and natural," he is evidently determined to find "spattering" somewhere, however little connection the text may have with the subject. He therefore represents our Translators as having committed an egregious blunder by rendering the first clause of Job ix. 31. "Yet shalt thou plunge me in the ditch;" which, according to him, they ought to have translated, "Yet shalt thou spatter me with putrid garbage." What he says (Letter iv.) of "*hyper*" is equally true of *tabal* and *shachath*, viz. that it "must have a precise and definite meaning, a meaning which it admits in other passages;" but he has not produced a passage (neither can he) in which *tabal* signifies "to spatter," or *shachath*, "putrid garbage." If a controversialist may thus coin new meanings of words, as the exigences of his cause require, he can easily prove whatever he desires to prove, from any part of the Bible. But what must be thought of the cause which compels its advocate to have recourse to such measures? Mr. Trotter's proposed "improvement" of the version—"spattering me with putrid garbage"—is unnatural and jejune, as well as unsupported by any authority; but the version given by our learned and venerable

Translators—"Yet shalt thou plunge me in the ditch"—is natural and forcible, and is accordant with Lexicographers and Translators generally. The Translators of the Syriac version, Luther, the Geneva English Translators, Castalio, Junius and Tremellius, Diodati, Ostervald, and Martin, translate it by words that denote *plunging* in a *pit*, *ditch* or *filth*. To the same purport the lxx. render it (*Hikanos en rupo me ebapsas.*) *Thou hast dipped me thoroughly in filth*. The use, then, of *baptizo* by Aquila in this text to denote *plunging*, is decidedly against Mr. Trotter's theory, and in favour of the Baptist view.

Baptizo is used figuratively in the *Septuagint* in a similar sense, Isa. xxi. 4, which Mr. Parkhurst defines "*Iniquity (baptizei) plungeth me i. e. into terror or distress.*"

An inspired Apostle has noticed the inconsistency and impropriety of practising that which one condemns in others. (Rom. ii. 21. 22.) Mr. Trotter however, after having utterly condemned the conduct of those Baptist writers who have argued from the use of the word *bapto*, alleging, (Novascotian, June 24, 1846,) that "it may suit their purpose with ignorant people, but it is a sacrificing of truth to the interests of a party, which is unprincipled," now does the very same thing himself. Unable to find an instance in which *baptizo* can be reasonably thought to have any connexion with "sprinkling," he now evidently feels himself compelled to attempt to draw an argument—much the most specious of any that he has adduced—from the use of the word *bapto*, in

Danl. iv. 30. v. 21. But even the word *Bapto*, which is never used to denote Christian Baptism, does not in this case by any means signify sprinkling. That the body of Nebuchadnezzar was *wet* is evident. But the question is, what is the primary and proper meaning of the Chaldea word *tsaba*, which is here translated by *bapto*? It is, as given by Stoikius and Gesenius, "To dip in, to immerse." Translators have not generally preserved the strong and expressive figure by which Nebuchadnezzar is represented as immersed by the copious dews of Chaldea; but the lxx. (or rather Theodotion,) preserves it, by using the word *bapto*, in the passive voice, *immersed*, as does also the Syriac version, in which the same word, (*tsaba*,) belonging to that cognate language, is retained. This very word is chosen by Dr. Henderson as the most appropriate Syriac term to express *dipping* or *immersion*. He says' "*tsaba* signifies to sink, dip, or put into water, or any other element, for the purpose of wetting." (Meaning of *Baptizo*, &c. p. 12.) *Bapto*, to *dip*, is therefore manifestly used here by the same expressive figure that is employed by Milton, quoted by Mr. Trotter,

"A cold shuddering dew
Dips me all o'er."

It is manifestly subversive of the plainest principles of Philology, to infer from such a figurative expression, that the word "dip" means simply "to wet." By this figure one is represented, both by the Prophet and by Milton, as being as thoroughly *drenched* as if he had been *dipped* in a river. Mr. T.

has, then, condemned himself, by doing what he had condemned in others, to no purpose ; since the use of *bapto* in this case as the translation of a word that signifies " to dip in, to immerse," is, so far as it has any bearing on the subject, directly against his view.

The seat of Naaman's disease may have been local ; but his whole person was unquestionably affected with leprosy. Under the Mosaic law, to which my opponent refers, the leper was ordered to have a mixture of blood and water—not pure water—sprinkled on him by the priest ; but was required to " wash (*rachats, bathe*) his flesh in water." Lev. xiv.9.)

It thus appears from an examination of the several steps by which Mr. Trotter has attempted to arrive at his conclusion, that it is a very "great stretch"—a leap which none but "a thorough going and determined partizan" can ever take—"to suppose that *baptizo* may signify to sprinkle in 2 Kings v. 14."

He is mistaken in supposing that I "refer to *rachats* in confirmation of any view of the meaning of *tabal* ;" for I am aware that *tabal* is the more definite term. He has, however, failed to establish even one exception to the general rule, that *rachats*—like the word *bathe*, by which it is often rendered—when no part of the body is either specified or referred to in parallel passages, in its literal acceptance means bathe the whole body. (See next Letter.) The use of this word, therefore, in the case of Naa-

man, verses 10, 12, 13, without any limitation, together with the circumstances that he "went down" and performed the ablution enjoined "in Jordan," renders it sufficiently evident that he dipped or immersed himself; but the word *tabal* makes it as certain as any Hebrew word can make it. This word, to which *baptizo* corresponds in 2 Kings v. 14. is not only restricted by the Lexicographer, as Stoikius, Simonis, Gesenius, Parkhurst, &c, to the senses of "dipping" or "immersing" and "dying," but it is expressly selected by Rev. J. W. D. Gray in his Treatise written against Baptist views, as the word that denotes to immerse. He says, (p. 210,) "The term that signifies to immerse or dip is *Tabal*. Examples of its use may be found in Lev. iv. 6, 17. xiv. 16. ix. 9. Numb. xix. 18." I am not aware that any version is in the least degree favourable to Mr. Trotter's novel scheme of rendering *tabal* "sprinkled" in this text. But as I have shewn elsewhere, Luther, Diodati, Ostervald, Martin, and Janius and Tremellius render it, in exact accordance with our Translation, *dipped*, *plunged* or *immersed* himself. So likewise, Castalio translates (" *seque mersit*") and immersed himself; and Kircher in his Hebrew and Greek Concordance, having defined "*Tabal*, to dip, dip in, immerse," defines *baptizo* in this text by "*mergo*," to immerse.

It is not material whether the word occurs often or seldom in the Septuagint, so long as the fact is thus manifest, that it occurs plainly in the sense of *immersing*, or *plunging*, and in that sense only.

In conclusion, I beg to call the reader's particular attention to one important consideration. It is this:—The novel and reckless principles of interpretation which Mr. Trotter is compelled to adopt, in order to evade the fact that *immersion* was enjoined by the word *baptizo*, would render it impossible to prove that immersion was enjoined by any word that could have been selected in any language. For instance, had the English word *dip* been chosen, he would doubtless say, as he does, that it means, "to moisten;" and he could with equal propriety—that is, none at all—allege the same respecting the word *immerse* itself, since that which is *immersed* is as certainly *moistened* as that which is *dipped*. He maintains that the Hebrew word *tabal* in Job ix. 31, means "to spatter," and 2 Kings v. 14, "to sprinkle." But, as I have asked him, in my second Letter, to give me another appropriate Greek verb that will more certainly express "immersion" than *baptizo* does, so I here ask the same respecting the word *tabal*, to which *baptizo* corresponds in 2 Kings v. 14.

Evasion is interminable: but the man who attempts to maintain his cause by it, will unavoidably subject himself to the just charge of inconsistency. I would, therefore, respectfully admonish my friend Mr. Trotter to abandon it; and, instead of involving himself in gross and glaring inconsistency by attempting to fritter away the meaning of every word that denotes immersion in any language, to acknowledge candidly the indubitable facts, that, as *baptizo* certainly means to immerse in the classics and in the

writings of Josephus, who was a Jew contemporary with the Apostle, so it was unquestionably used in the same sense in the Septuagint, which was used, and its style followed, by the writers of the New Testament; and consequently, that they evidently employed *baptizo* to denote the same action: and hence, that Dr. Carey and his colleagues in India have done right in translating it by words that signify to *immerse*.

LETTER IV.

It has been shown that, as in the Greek classics, so also in Josephus and in the Septuagint, *Baptizo* constantly denotes immersion. What Mr. Trotter says of *hyper* or *huper*, is certainly quite as applicable to *baptizo*, viz: that it "must have a precise and definite meaning, a meaning which it admits in other passages." It is therefore manifestly inconsistent to assign another meaning to this word in the Apocrypha, unless absolute necessity demands it. But no such necessity exists.

The water of purification was undoubtedly to be sprinkled on one who had touched a dead body. This action, however, is invariably expressed by a

word entirely different from *baptizo*, namely, *raino* (with its compounds,) or *rantizo*, which means to *sprinkle*. Consequently, had this been intended in Ecclus. xxxiv. 25, it would unquestionably have been expressed by one of these words. But, as the person thus ceremoniously unclean was required "to bathe himself in water," (Numb. xix. 19.) when it is said "He that (*baptizomenos*) washeth himself after the touching of a dead body," the *washing* thus denoted by the word *baptizo* was obviously this *bathing*. The learned Dr. Gale justly regards the *bathing* as the principal part of the cleansing; as it was the closing part, to which the sprinklings were preparatory, and immediately after his "bathing himself in water," it is said that he "shall be clean at even." This action is expressed by the Hebrew *rachats*, which, as I have shewn, denotes the bathing of the whole body, when it is not in any way restricted. Mr. Trotter proposes Lev. xvi. 4. as an exception: but Dr. W. Brown (Ant. Vol. i. p. 391.) expressly mentions the "immersion of the whole body" as practised by the priests on some occasions; as does also Dr. Hammond, on John xiii. 10. And Dr. MacKnight mentions Lev. xvi. 4. as an instance of this. In his note on Heb. x. 22. "Having your bodies washed," &c. he remarks that *Louo* "is commonly applied to the washing of the whole body," and adds "This is an allusion to the high priest's washing his body with water before he entered into the inward tabernacle, Lev. xvi. 4." The lxx. who unquestionably knew the practice in these cases, translate this text "He shall bathe (*pan to sono*) all his

in the law ; but He did not intimate that they had changed the mode prescribed. (Mark vii. 3.) According to the law, as I have repeatedly shewn "every vessel of wood," &c. rendered ceremonially unclean by coming in contact with the dead body of an unclean animal, or by the touch of an unclean person, was not to be sprinkled at all, but to "be put into water," or "rinsed in water." (Lev. xi. 32, xv. 12.) It is perfectly manifest, then, that the, (*baptismos*) "washing of cups," &c. was *immersion*. For ordinary cases of this kind a water pot containing "twenty gallons" was quite sufficient. If "tables" or *couches*, could not be conveniently dipped otherwise, not only does Dr. Gill give such rules from Jewish Rabbis, but Rev. Richard Mason though

Baptist minister, says, with reference to the Jewish ablutions, "The purification of unclean persons, &c. required by the law of Moses, was always by immersion." (Essays, &c. p. 105.)

In the Syriac Version the word *rachats*, *bathe* is rendered (Numb. xix. 19.) by *secho*, which is also used to denote *swimming*. (Isa, xxv. 11. Acts xxvii. 43.) It is also worthy of remark, as illustrative of the fact, not only that immersion was required in such cases, but likewise that this was the principal

proposes of taking a man in pieces for immolation; for as the Essenes must have had baths, or conveniences for bathing, so the Pharisees certainly might have them as well as they.

I did not quote Tertullian with reference to the peculiar customs of the Jews, but, as I stated, "the prevalence of bathing in the East;" that is, to shew that bathing was—as it still is, according to the concurrent testimony of travellers—a very common custom in warm countries. This well established fact tends to obviate several objections usually urged against immersion, which might, otherwise seem weighty to persons acquainted only with customs prevalent in cold climates. On this point the language of Hesiod, one of the oldest Greek poets, may be properly cited, as clearly evincing the

are baptized for the dead. if the dead rise not at all? why are they then baptized for the dead?" it would still obviously refer to immersion. But it will require several more *long* dissertations, with proofs not yet adduced, to render this connection in the least degree probable; for:—1, He has not assigned any reason why different prepositions are used; nor yet why the noun in one case is in the singular (*nekron*) "one dead," without the article, and

...as Hammond, Henry, Campbell, &c. re-
mark, when He says, "He that is washed (*lelou-
menes, bathed.*) needeth not save to wash his feet,
but is clean every whit." (John xiii. 10. see also
Bush's Illustrations, &c. p. 206. 2 Saml. xi. 2.) It
is evident, then, that facilities for bathing were pos-
sessed by the Pharisees. So the Rev. Mr. Frey
says, with reference to Mark vii. 4. "Every fam-
ily that could afford it, was furnished with a bath."
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ther the Jews would use the same bath for differ-
ent purposes or not, they had baths for purification.
The very passage, however, cited by Mr. Trotter,
shews that the Jews were not in all cases so scru-
pulous about applying the same thing "to sacred

...it is much more reasonable to
suppose that he referred to Christian baptism, which
they had all received.

If, then, this is, as Mr. Trotter thinks, "one of
those passages which have not hitherto been rightly
understood," it may well be doubted whether it does
not remain so, after all his diligent research to find
in it—for want of better proof—an argument in fa-
vour of sprinkling for baptism.

enjoined upon the person so denominated to "bathe himself in water;" that is, as I have shewn at large in Letter iv. to immerse himself. (Lev. v. 7, 10, 11, 22, 27.)

That the washing expressed by *baptizo* in Mark vii. 4. and Luke xi. 38, (compare verse 29, and chapter viii. 44, 45.) was in accordance with this view, an immersion, or bathing of the whole body, I have given concessions from Grotius, Vatablus, Hederic, and Hammond. To these many similar concessions may be easily added. Scio translates *baptizontai* (Mark vii, 4.) "*See bagnan,*" i.e. *They bathe themselves*: and Diodati renders it, '*abbiano lavato tutto 'l corpo*' i.e. *They have the whole body bathed.*—Robinson in defining *baptizo*, (Gr. Lex.) cites these texts, and gives the 'sense to bathe.' He assigns, as a reason why immersion was, as he admits, generally

the immersion and the emersion which are made in baptism, are a certain representation of death and the resurrection." Dr. Hammond by admitting this allusion, has thus given a consistent paraphrase upon the text:—"Now for them among you, (ver. 12.) which say there is no resurrection of the dead—I shall only make this demand, Why then have they in their baptism made profession of their belief of it, (see ver. 14, 17) it being certain that the

early prevalence of the custom of bathing in warm regions. After giving rules relative to bathing in rivers, he says, "Let not a man bathe his body in a female bath." (*Erga*, &c. line 751.) Josephus plainly alludes to the custom of bathing in Palestine for cooling and refreshment, when he says, in his account of the drowning of Aristobulus in Jericho, "As he stood by the fish ponds, of which there were large ones about the house, they went to cool themselves [by bathing] because it was in the midst of a hot day—As they were swimming," &c. (*Ant. B. xv. c. iii. 3.*) He also speaks of fountains of cold and of hot water, "which waters, when they are mingled together, compose a most pleasant bath." (*Wars, B. vii. c. vi. 3.*) To the common usage of bathing the whole body—for whatever object, or objects, it may have been done—our Lord manifestly alludes, as Hammond, Henry, Campbell, &c. remark, when He says, "He that is washed (*leloumenos, bathed.*) needeth not save to wash his feet, but is clean every whit." (*John xiii. 10.* see also *Bush's Illustrations*, &c. p. 206. *2 Saml. xi. 2.*) It is evident, then, that facilities for bathing were possessed by the Pharisees. So the Rev. Mr. Frey says, with reference to *Mark vii. 4.* "Every family that could afford it, was furnished with a bath." (*Essays*, &c. p. 102.) It thus appears that, whether the Jews would use the same bath for different purposes or not, they had baths for purification. The very passage, however, cited by Mr. Trotter, shews that the Jews were not in all cases so scrupulous about applying the same thing "to sacred

and secular uses," as he represents; for the "water pots" for "purification" were manifestly applied to a "secular use." John ii. 6—9.

His assertion to the effect "that one touched by a person who had touched a dead body, was to be sprinkled," requires proof. And if this had been the case, the person so polluted would unquestionably have been required also to "bathe himself in water." (Numb. xix. 19.) But it is certain that the ordinary cases in which persons became ceremonially defiled by the touch of those ceremonially unclean, had reference to peculiar diseases, or infirmities; (Lev. xv. 2, 5, 11, &c.) and to the touch of such persons those who were in a crowd would always be liable. In this case no sprinkling was required, but it was always enjoined upon the person so defiled to "bathe himself in water;" that is, as I have shewn at large in Letter iv. to immerse himself. (Lev. v. 7, 10, 11, 22, 27.)

That the washing expressed by *baptizo* in Mark vii. 4. and Luke xi. 38, (compare verse 29, and chapter viii. 44, 45.) was in accordance with this view, an immersion, or bathing of the whole body, I have given concessions from Grotius, Vatablus, Hederic, and Hammond. To these many similar concessions may be easily added. Scio translates *baptizontai* (Mark vii, 4.) "*See bagnar*," i.e. *They bathe themselves*: and Diodati renders it, "*Abbiano lavato tutto il corpo*" i.e. *They have the whole body bathed*.—Robinson in defining *baptizo*, (Gr. Lex.) cites these texts, and gives the 'sense to bathe.' He assigns, as a reason why immersion was, as he admits, generally

ling, prove to be — both from the nature of the case, and from the concessions of numerous Pedobaptist scholars—diametrically opposed to that practice, and decidedly in favour of immersion. I have examined these texts in eighteen versions, nearly all made by Pedobaptists; and have not found one of these versions giving the least degree of countenance to sprinkling. So, that eminently learned Pedobaptist, William Greenfield, having examined a great number of versions, including versions in more than twenty different languages, after remarking, that '*Baptizo* appears evidently to exclude the idea of pouring or sprinkling,' adds, 'I believe none ever had the hardihood to render *baptizo* to pour or sprinkle.'

Dr. A. Clarke says, (*in loc.*) "As they receive baptism as an emblem of *death*, in voluntarily going under the water; so they receive it as an emblem of the resurrection and natural life, in coming up out of the water; thus they are *baptized for the dead*, in perfect faith of the resurrection."

Granville Penn, Esquire, in his note on 1 Cor. xv. 29, 30. (Annotations, &c.) after quoting Rom. vi.

It is evidently the duty and interest of every believer to yield strict obedience to each of the Saviour's commands. To this end he should study the sacred Scriptures with diligence and prayerful attention ; and, without prepossession, put the most natural construction upon every sentence and every word. It is painful to me to intimate that even an opponent fails of this in any point : but it is a Divine injunction to " speak the truth," though it is always to be done, as I am disposed to do it, " in love."

In addition to the instances already noticed in which Mr. Trotter's system of sprinkling has compelled him to put a forced construction on plain texts—an evident proof that his system is unscriptural—the reader's attention is invited to his remarks on John iii. 23. "John also was baptizing in Enon, near

It thus appears that this text, which Mr. Trotter has adduced in support of his view, and to which he has devoted the principal part of his fourth and fifth Letters, is so far from affording any countenance to sprinkling, that it is, by the admission of a number of his Pedobaptist Brethren, decisively in favour of immersion. With reference to the other texts which he has hitherto cited in which *baptizo* occurs, Mr. Parkhurst, a Pedobaptist lexicographer, says, (in *Baptizo*,) that it was used by the

practised by the Apostles in baptism, the prevalence of bathing, 'according to Oriental habits.' Benson says, on Mark vii. 4. "*Gr. baptizontai, bathe themselves*, as the word probably ought to be rendered. (See Lev. xv. 11.)" Williams, in his Cottage Bible, remarks on the clause—'Except they wash—*Gr. baptize*. Daily bathing was, and is, frequently practised in the East; and it is probable that all the richer Pharisees had baths on their own premises; when, therefore, they came from the markets, where they were compelled to mix with Gentiles, and thereby contract ceremonial defilement, they probably bathed before dinner.'

It thus appears on examination, that these instances of the use of *baptizo*, like all the other instances cited by Mr. Trotter in favour of sprinkling, prove to be—both from the nature of the case, and from the concessions of numerous Pedobaptist scholars—diametrically opposed to that practice, and decidedly in favour of immersion. I have examined these texts in eighteen versions, nearly all made by Pedobaptists; and have not found one of these versions giving the least degree of countenance to sprinkling. So, that eminently learned Pedobaptist, William Greenfield, having examined a great number of versions, including versions in more than twenty different languages, after remarking, that '*Baptizo* appears evidently to exclude the idea of pouring or sprinkling,' adds, 'I believe none ever had the hardihood to render *baptizo* to *pour* or *sprinkle*.'

How then can any one 'have the hardihood' to practise either of these for baptism, when no one dares so to translate the word ? Or to censure the Baptist Translators in India for rendering it by words signifying *to immerse*, when the very instances of its use cited in opposition by Mr. Trotter, clearly shew this to be its only proper meaning ?

LETTER VI.

[IN ANSWER TO MR. TROTTER'S 8TH LETTER.]

It is evidently the duty and interest of every believer to yield strict obedience to each of the Saviour's commands. To this end he should study the sacred Scriptures with diligence and prayerful attention ; and, without prepossession, put the most natural construction upon every sentence and every word. It is painful to me to intimate that even an opponent fails of this in any point : but it is a Divine injunction to " speak the truth," though it is always to be done, as I am disposed to do it, " in love."

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s said to have baptized in a certain place—as those
who practised immersion frequently do—"because
there was much water there," it is evident that the
place was chosen on account of its affording accom-
modations for immersion. So manifest is this, that
not a few eminent Pedobaptists have been constrained
to admit it distinctly, in direct opposition to their

to denote putting a person under water for the pur-
pose of drowning him, and having subsequently
stated that Aquila employed it to denote "daubing
with filth," now maintains, (Letter vi.) that it means
"to purify." According to his own representation,
he might with equal plausibility maintain that it means
either *to drown* or *to daub*. So Mr. Thorn repre-
sents it as denoting, among many other discordant
senses, "to sweeten—to poison—to cleanse—to pol-
lute," &c. (Modern Immersion, &c. p. 103—109.)

things which are related of him; namely, that he
baptized in Jordan, and that he baptized in Enon,
because there was much water there." (See Dr. A
Clarke on Mark xvi. 16.)*

* As these Letters will doubtless be read by many
persons who have not access to any of my other
writings which relate to this subject, I have deemed
it proper, in some instances, to employ the same ar-
guments, illustrations, and quotations. I may also
here repeat a circumstance connected with the text
now considered:—A pious Pedobaptist resident in
Westmoreland, N. B. unwilling that his wife should
be immersed, cautiously avoided reading in the fam-
ily such passages of Scripture as might direct her
thoughts to that subject. One morning, as he has in-
formed me, when he sat down to read before prayer,
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the obvious fact, that the sprinkling of persons pre-
scribed in the law, whether with blood and water, or
ashes and water, while it *purified* in one respect,
polluted in another. So far, then, are these terms
from being "convertible," that, though they may be
used with reference to the same thing, in the rela-
tion of cause and effect, each constantly retains its
own proper meaning. *Katharizo*, to *purify*, never
means either to immerse or to sprinkle: neither does

to Salim, because there was much water there." He says, (Letter viii.) "As a free supply of water might have been required for other purposes, his [John's] making choice of a place for the reason assigned, will not prove that he practised immersion. When multitudes are assembled in one place, and kept for a time in the open air, exposed to the intense heat of the sun, in a country like Palestine, they very soon become afflicted with thirst, unless they have a ready supply of water; and it may have been chiefly on that account, that John selected such a place as Enon." If Mr. Trotter should meet with a statement in a modern periodical, that a grist-mill was set in a certain place "because there was much water there," would he suppose that the water was required, not to work the mill, but for the persons who might come thither, to drink? When Joshua was directed to "make sharp knives, and circumcise the children of Israel," (Joshua v. 2.) does Mr. Trotter imagine that the "sharp knives" were needed for "other purposes," and not for circumcising? It is agreed on all hands, that *water* is indispensably required for baptizing; but sprinkling does not require "much water." When therefore John is said to have baptized in a certain place—as those who practised immersion frequently do—"because there was much water there," it is evident that the place was chosen on account of its affording accommodations for immersion. So manifest is this, that not a few eminent Pedobaptists have been constrained to admit it distinctly, in direct opposition to their

own practice. Grotius says, (in Foole's Synopsis,) "That the rite was performed by immersion, not perfusion, both the proper meaning of the word and the places chosen for [administering] the rite indicate, John iii. 23. Acts viii. 38. and many allusions of the Apostles, which cannot be referred to sprinkling, Rom. vi. 3, 4. Col. ii. 12." Dr. Doddridge remarks, "Nothing surely can be more evident than that (*polla hudata*) many waters, signifies a large quantity of water, it being sometimes used for the Euphrates, (Jer. li. 13.) *Sept.*" Dr. Lightfoot, though a strenuous advocate of sprinkling, admits, "that the baptism of John was by plunging the body, (after the same manner as the washing of unclean persons, and the baptism of proselytes,) seems to appear from the things which are related of him; namely, that he *baptized in Jordan*, and that he baptized in *Enon*, because there was much water there." (See Dr. A Clarke on Mark xvi. 16.)*

* As these Letters will doubtless be read by many persons who have not access to any of my other writings which relate to this subject, I have deemed it proper, in some instances, to employ the same arguments, illustrations, and quotations. I may also here repeat a circumstance connected with the text now considered:—A pious Pedobaptist resident in Westmoreland, N. B. unwilling that his wife should be immersed, cautiously avoided reading in the family such passages of Scripture as might direct her thoughts to that subject. One morning, as he has informed me, when he sat down to read before prayer, he thought within himself, "I believe there is not mention of baptism in the third Chapter of John."

of John (*eis*) in Jordan," that is, unquestionably, as the others were, (*en*) "in the river Jordan."—(Mark i. 5, 9, 10.) The fact of the case is evidently this:—Though our venerable Translators, in conformity with the royal instructions given them, did not translate the word *baptizo*, where it relates to a Christian ordinance, yet they unquestionably knew,

He proceeded very comfortably till he came to verse 23rd. "And John also was baptizing in Enon, near to Salim, because there was much water there."—On arising from his knees, he said to his wife, "I am willing that you should be baptized." Soon after this he was himself also baptized where there was "much water."

miration, &c. In accordance with this view, it is rendered in the Septuagint—which was commonly used by the Jews—"So shall many nations (*thaumastai*) wonder at him." I ask, moreover, does Mr. Trotter really think that Christ "purifies" many nations by the literal sprinkling of water in their faces by the hands of men? I would choose to rely upon the "sprinkling of the blood of Jesus Christ." With his representation of this subject let the reader

In reply to Mr. Fowler's remarks relative to the preposition *en* and the *baptism* of the Holy Ghost, I observe:—1. When a preposition is expressed in one clause of a sentence, and omitted in another, or in a parallel text, the same preposition is evidently understood, and that in the same sense. (Acts xxvi. 18. 2. Cor. i. 2.) Hence appears the fallacy of the argument which he attempts to build on the omission of *en*, Acts i. 5. 2. Every word should be taken in its ordinary or most usual sense, unless there is some decisive reason to the contrary. But according to the statement of the late Rev. James Monro, of Antigonish, *en* is rendered *in* 633 times, and *with* 16 times only, in the four Gospels, omitting the instances in which it is connected with baptism. (Treatise on Baptism, Appendix, p. 55—56.) In some of

But there are two points on which we are at issue; namely, his positions—1. That the action expressed by *baptizontai*, rendered "wash," (ver. 4.) was not performed by the persons themselves, but by others on them. 2. That this action was "sprinkling." As he is sanguine on each of these points, confidently adducing this use of the word *baptizo*, in support of sprinkling, it is proper that each position should be attentively examined.

Mr. Trotter argues that our Lord was not immersed, because the preposition *apo* does not express out of so certainly as *ek* does: and he would improve the authorized Version—made of Pedobaptists—of Matth. iii. 16. Mark i. 10. “And Jesus when he was baptized, went up straightway out of the water,” by rendering the last clause, “He came up *from the water*.” But, I ask, do those who are sprinkled “come up *from the water*?” Do not they necessarily “come up from the water” who have been immersed in it? Because the preposition is not the same as that used in the statement respecting the Ethiopian, which he says would have been “the proper expression—if our Saviour had been *actually* in the water,” he asserts, “We may certainly conclude that he was not in the water.” But the sacred text tells us expressly that “He was baptized of John (*eis*) in Jordan,” that is, unquestionably, as the others were, (*en*) “in the river Jordan.”—(Mark i. 5, 9, 10.) The fact of the case is evidently this:—Though our venerable Translators, in conformity with the royal instructions given them, did not translate the word *baptizo*, where it relates to a Christian ordinance, yet they unquestionably knew,

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as all Greek scholars do, that its proper meaning is to *immerse*, that Jesus was baptized, that is, *immersed*, "in Jordan," that *apo* means *out of*, (Ps. xl. 2. Matth. vii. 4. xiv. 29. Luke viii. 29.) as well as *from*, and that in a text manifestly parallel, (Acts viii. 39.) the strongest expression which the Greek language affords is used to express coming up out of the water—as Mr. Trotter himself says—and therefore with the strictest propriety they rendered the text, "Jesus when he was baptized, went up straightway out of the water." It is so rendered by Tynedale, Cranmer, the Geneva Translators, Doddridge, Campbell, &c. Many other Pedobaptist scholars, as Hammond, Stackhouse, Lightfoot, &c. admit the fact that our Lord was immersed.

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these 16 instances it certainly means *in*, as for instance, in the two first texts in which it is numbered, as rendered *with*, Matth. i. 18, 23. (as also xxiv. 19, and Luke xxi. 23.) (*en gastri echousa*, i.e. *in utero habens*) it means *in* with absolute certainty. (Compare Matth. i. 20. Luke i. 31.) But without insisting on this, the undeniable majority of instances in which it is translated *in*, is 617 over 16. Its ordinary meaning therefore, is unquestionably *in*. It is several times, so rendered in connection with *Pneuma*, the Spirit—*en Pneumati*, *in the Spirit* (Rom. viii. 9. Rev. i. 10. iv. 2.) So also *en puri* is rendered *in fire*.—(2 Thes. i. 8. see Exodus xix. 18. 1 Kings xix. 12. Isa. xlv. 16, in Sept.) Mr. Trotter remarks, "John intimates very clearly that baptism by fire has a reference to the judgement—He will burn up the chaff with unquenchable fire." But the phrase to be "*cast (eis pur) into the fire*," which occurs in the verse preceeding, and appears, as he also thinks, to denote the same as to baptize *puri*, *in* or *with fire*, occurs frequently. (Matth. iii. 10—12. vii. 19. xviii. 8. &c.) What is cast *into* the fire, must necessarily be *in* the fire. 3. When the same word is used in the same construction, and with reference to the same thing, it obviously has the same meaning, and should be translated uniformly. But, as Dr. Campbell observes, *en* cannot be translated, verse 6th—"baptized *with* Jordan," or "with the river of Jordan," (Mark i. 5.) without glaring absurdity: and if the people were baptized, "in the river of

Jordan," it is clear to a demonstration, that they were baptized *in water*.

I do not, however, censure our Translators for rendering the text "with water, with the Holy Ghost, and *with* fire;" since they evidently did not refer to the mode, but to the element. So they have translated Exod. xii. 9., "Eat not of it raw, nor sodden (*bashal*, 'boiled' at all with water, but roast *with* fire;" though they certainly knew that when flesh is boiled "with water," it is boiled *in the water*. So likewise Dr. Hammond, (on Matt. iii. 11.) referring to the distinction between water baptism and that of Holy Ghost, speaks of John as baptizing persons "with water," though he candidly admits (on verse 1.) that John "put them into the water, dipped them all over, and so took them out again."

The specious argument which Mr. Trotter attempts to draw from the figurative expressions "pouring out the Spirit," and "baptized with the Holy Ghost," is of no force; since figurative language, which is necessarily more obscure, is not to guide us in the interpretation of that which is literal, and consequently plainer. That the word *baptizo* does not mean *to pour*, is demonstrable from the fact, that absurdity follows every attempt to translate it by that word; as, "I indeed *pour* you with water," &c. The idea intended to be conveyed by 'the baptism of the Holy Ghost,' appears evidently to be that of *abundance*; as many learned Pedo-baptists, as Glassius, Stockius, Parkhurst, &c. define it. So Greenfield, in accordance with the others, de-

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Moreover, in the last cited verse the person was required, as the concluding part of the purification, to “bathe himself in water.”

Mr. Trotter seems frequently to lose sight of the subject in debate, and to regard it as the question at issue, which of us is the better linguist? This is not the point for which I am contending. I beg to assure him, however, that he is widely astray in his conjecture—he says, “Mr. T. has not spoken out on

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minds me of an old lady who asked me, "Did you ever read the Book of Lamentations?" I have certainly read the Greek "New Testament from beginning to end" at least fourteen times; and I am accustomed to read some portion of it daily. I have no intention to retaliate by attempting to lessen Mr. Trotter's reputation as a scholar; but I am sure that no competent and unprejudiced judge, who attentively examines his Letters "On the meaning of *Baptizo*," can possibly regard him as a judicious "biblical critic."

...ing, therefore, of the preposition *en* where this distinction, and not the mode, is referred to, "with" by our Translators, does not indicate that the Translators themselves entertained any doubt that immersion was the mode practised. The use of the preposition *with* in such a case does not militate in the least degree against immersion; but if the preposition *en* is once correctly rendered *in*, as it is twice—"in Jordan—in the river of Jordan," (Mat. iii. 6.: Mark i. 5.) this decisively proves that the mode was neither *pouring* nor *sprinkling*; since it is preposterous in the extreme to speak of being *poured* or *sprinkled* in a river. I have examined Mark i. 5. in twenty versions, including Hebrew, Syriac, Latin, French, Italian, Spanish, and German, as well as English,

turally understand *baptizontai*, the corresponding word, in an active, or reflected sense, as denoting that they themselves did the action. It is, moreover, to be noted, that persons cannot be properly said to *bathe* themselves, unless they themselves do it; but they may be said passively, to be *bathed*, though it is done by themselves. So Hederic, a noted Greek critic, cites Mark vii. 4. and Luke ix. 38. in his Lexicon, and defines *baptizo* in both these texts "*Im-*

water, or to be in a river, for the accomplishment of that which can be done equally as well without, that he has deemed it needful to attempt an evasion of the consequence, by alleging, "I should not follow that John immersed his disciples" would not follow that the Apostles immersed the converts to Christianity;" maintaining that his 'baptism was inferior to Christian baptism," and that the Apostles "baptized John's disciples again." It is not requisite for me to contest this point; but Beza and Glasius have demonstrated, upon philological principles, from the connection of the parts of the discourse by the particles *men* and *de*, (Acts xix. 4. 5.) that the disciples of John were not baptized again. Calvin maintains the same. So the late Rev. James Monro says, "There is no essential difference be-

particle in proof. A full and accurate account of the water pots of stone, after the manner of the purifying of the Jews," (John ii. 6.) he assumes that the Jews could have no baths, or means of immersing either themselves, or anything that was too large to be immersed in "twenty gallons" of water. He asserts that of these water pots "one was intended for the washing of the hands, another for the purifying for the dead," &c., and that, with regard to "cups," &c. "the established custom was to turn them up-

finis baptizo with reference to the Holy Spirit.—
 “Metaphorically, to overwhelm one with any thing,
 bestow liberally, imbue largely.” So also Abp. Til-
 lotson, in commenting on Acts ii. 2. “It filled all the
 house,” says, (Sermon 143,) “This is that which,
 verse 2nd of this Chapter, our Saviour calls baptizing
 the Apostles with the Holy Ghost, so that they
 who were in the house were as it were immersed in
 the Holy Ghost; as they who were baptized with
 water were overwhelmed and covered all over with
 water, which is the proper notion of baptism.”

Here it is to be observed, that this learned author, as
 well as Dr. Hammond, while expressly stating,
 with commendable candour, that immersion was the
 primitive mode, uses the phrase “with water,” as
 distinguished from the baptism of the Holy Ghost.
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and in every one of them *en* is rendered *in*, expressing distinctly that the people were baptized “*In* the river Jordan.” Indeed, Mr. Trotter has himself selected the preposition *en* as the most decisive that can be found in the Greek language to denote that immersion was practised. He says of Judith, (Nova Scotian, Nov. 2, 1846.) “Had the passage meant that she immersed herself, it would have been *en te pege*,” that is, *in the fountain*. Here, then, he has, in Matth. iii. 6, 11. Mark 1, 5. the very form which he has chosen to render it unexceptionably evident, that the people were immersed by John “*in* Jordan—*in* water—*in* the river.” So manifest, indeed, is it to himself that they were immersed, since reasonable men are not accustomed to go into the water, or to be in a river, for the accomplishment of that which can be done equally as well without, that he has deemed it needful to attempt an evasion of the consequence, by alleging, “If it were proved that John immersed his disciples, they would not follow that the Apostles immersed the converts to Christianity;” maintaining that his ‘baptism was inferior to Christian baptism,’ and that the Apostles “baptized John’s disciples again.” It is not requisite for me to contest this point; but Beza and Glasius have demonstrated, upon philological principles, from the connection of the parts of the discourse by the particles *men* and *de*, (Acts xix. 4. 5.) that the disciples of John were not baptized again. Calvin maintains the same. So the late Rev. James Monro says, “There is no essential difference be-

proper expression would have been *anebe ek tou hudatos*," which is precisely the expression used by Luke respecting the Ethiopian, when Philip and he came up *out of the water*. For a very good reason, he has not attempted to tell us what Greek verb should have been used to render it certain that immersion was practised; but in selecting expressions that should have been connected with the verb, if the people had been immersed, he has chosen the identical expressions that were actually used by the inspired writers.

It thus appears evident from his own statements, not only that the sacred penmen employed the most unexceptionable word that the Greek language af-

clean animal, or by the touch of an unclean person, was not to be sprinkled at all, but to "be put into water," or "rinsed in water." (Lev. xi. 32, xv. 12.) It is perfectly manifest, then, that the, (*baptismos*) "washing of cups," &c. was *immersion*. For ordinary cases of this kind a water pot containing "twenty gallons" was quite sufficient. If "tables" or *couches*, could not be conveniently dipped otherwise, not only does Dr. Gill give such rules from Jewish Rabbis, but Rev. Richard Mason though

LETTER VII.

[IN ANSWER TO MR. TROTTER'S 9TH LETTER.]

Mr. Trotter commences his ninth Letter by remarking, "We have no direct or precise information in the New Testament, respecting the manner in which the Apostles administered the rite of baptism, and can only ascertain it by induction and inference." Seeing, then, that the use of the word in the classics, in Josephus, &c., is altogether against his view, it will be perceived that he is obliged, in opposition to the plain meaning of the word, to rely principally

prevalence of bathing in the East ;" that is, to shew that bathing was—as it still is, according to the concurrent testimony of travellers—a very common custom in warm countries. This well established fact tends to obviate several objections usually urged against immersion, which might, otherwise seem weighty to persons acquainted only with customs prevalent in cold climates. On this point the language of Hesiod, one of the oldest Greek poets, may be properly cited, as clearly evincing the

tween the baptism administered by our Lord's forerunner, and that of the Apostles." He also says, of the opinion that the disciples mentioned Acts xix. 3—5. were re-baptized, "I myself thought so, until considering the words with more attention, and finding them to have been originally spoke by John to them who came to be baptized by him, and not by Paul on this occasion, of course, changed my mind." (Treatise on Baptism, p. 21, 22.)

Mr. Trotter, however, is evidently unable to assign any reason for the suggestion that the action may have been different, which is constantly expressed by the same word. Indeed, according to his own representation, it would seem, if possible, that it is more certain that immersion was practised subsequently, than that it was during John's ministry: for he says, "If our Saviour had been actually in the water, the proper expression would have been *anebe ek tou hudatos*," which is precisely the expression used by Luke respecting the Ethiopian, when Philip and he came up *out of the water*. For a very good reason, he has not attempted to tell us what Greek verb should have been used to render it certain that immersion was practised; but in selecting expressions that should have been connected with the verb, if the people had been immersed, he has chosen the identical expressions that were actually used by the inspired writers.

It thus appears evident from his own statements, not only that the sacred penmen employed the most unexceptionable word that the Greek language af-

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fords to express immersion appropriately, but also that in describing the circumstances attendant on the administration of the ordinance, they used the strongest expressions corroborative of the fact, that the first Christians were *immersed*. The argument is, therefore, cumulative, excluding the possibility of any reasonable doubt on the subject. It is then obvious, not only that it is justifiable to translate the word *baptizo* by words that signify *to immerse*, but also that it is absolutely incumbent on all Translators of the Sacred Scriptures to translate it thus, in accordance with its true and evident import; so that all believers may distinctly understand their duty, in regard to this ordinance, obey the Saviour's command, and follow His example.

LETTER VII.

[IN ANSWER TO MR. TROTTER'S 9TH LETTER.]

Mr. Trotter commences his ninth Letter by remarking, "We have no direct or precise information in the New Testament, respecting the manner in which the Apostles administered the rite of baptism, and can only ascertain it by induction and inference." Seeing, then, that the use of the word in the classics, in Josephus, &c., is altogether against his view, it will be perceived that he is obliged, in opposition to the plain meaning of the word, to rely principally

ference to this instance of baptism, "It was at Jerusalem, where, besides the public conveniencies for immersion, such as the pools of Bethesda and Siloam, there were many *Mikwaoth*, or collections of water in the form of bathing houses," &c. (Essays, &c., p. 105.) Some have imagined that "the pools of Siloam and Bethesda were one and the same;" but I have seen no sufficient reason assigned for this conjecture, which is contrary to Mr. Frey's statement, and to the generally received opinion. Though what "they call the pool of Bethesda" was "void of water" when Maundrel visited Jerusalem, in 1797, yet, it was not so in the time of the Apostles; and he says, "it is one hundred and twenty paces long, and forty broad." He tells us of another pool called "Gihon," ["probably Siloam", Calmet,] which, he says, was "well stored with water," and "lies about two furlongs west of Bethlehem gate." He adds, "It is a stately pool, one hundred and six paces long, sixty seven broad," (Journey, &c., p. 91.) These were both near and accessible, (John v. 2, 4, 7, ix. 7, 11.) Each is called in the Greek *Kolubethra*, a swimming place, and in the ancient Syriac version, *Mamuditho* a baptistery—in all probability from their having been frequently used for that purpose.

It cannot be reasonably doubted, that among the persons converted a considerable number had bathing-houses of their own.

Had the baptism of three thousand taken place in Jericho, the same objection would doubtless have

been made, were it not that Josephus has incidentally mentioned, that a number of persons went to bathe and swim in the "fish-ponds, of which there were large ones about the house." That such pools were common in Palestine is manifest from the mention of them in Heshbon, and from Isaiah's reference to those "who make sluices and ponds for fish." (Cant. vii. 4. Isa. xix. 10.) These considerations are surely more than sufficient to obviate this objection, which is founded solely upon conjecture.

3. Mr. Trotter thinks it "clear from Acts xvi. 25—34. that the jailor of Phillippi was baptized in the prison." It is certain, however that he had previously "bought them out;" and it is added immediately after the account of the baptism "and when he had brought them into his house, he set meat before them;" (verses 30, 34.) It is evident, therefore, that the baptism took place neither in the prison nor in house. "This case" says Dr. Judson, (Sermon &c. p. 7.) "can present no difficulty to the minds of any of you, my brethren, who may have been within the the yard of the prison in this city [Calcutta,] or are acquainted with the fact, that prison yards, in in the East, as well as the yards and gardens of private houses, are usually furnished with tanks of water." So Mr. Frey says, (p. 105.) "All who have travelled in the East know, that few large buildings are without tanks of water, or bathing houses; and this is particularly necessary to preserve health in prisons, barracks, &c."

4. My opponent says, "Paul appears to have been

baptized in a private house," &c. and "in a standing posture." But does the giving of a command in a private house, prove that it must have been obeyed in the house? He admits the correctness of my former remarks, that it is common in Scripture to direct persons to "arise, in order to go abroad," and that in Gen. xv. 1. and Joshua i. 2. *anastas* is used in the same way as in Acts xx.ii.16. The attentive reader will perceive that *anastas*, properly rendered "stood up," is not used in precisely the same way in Mark x. iv. 60, Acts i. 15, and v. 34, where it is used in the indicative mood, and simply denotes *standing up* in order to make a speech. He has adduced no instance in which the imperative mood is used, as in Acts xx.ii.16. where the *arising* is not manifestly in order to go abroad.

Moreover, if Paul was baptized "in a standing posture," it is rather extraordinary that he should have said of himself as well as others, "We are buried with him by baptism." Are people buried "in a standing posture?" To these considerations it may be added, that, not only does the word *baptizo* prove that Paul was *immersed*, but also the language connected with it perfectly accords with this idea. In Acts xx. ii.16. "Be baptized, and wash away thy sins," the word rendered "wash away," (*apolousai*, from *apo* and *louo*, to bathe the whole body,) cannot refer to sprinkling water on the face, but manifestly alludes to the immersion of the person in water; as Dr. Doddridge says, "As the body was by water cleansed from its pollution." So Stockius, after de-

fining *baptisma*, (or *baptismas*, of similar import,) *the immersion or dipping of a thing in water*, that it may be washed or bathed," adds, "Hence it is transferred to *sacramental baptism*, in which anciently the person to be baptized (*in aquam immergebatur*,) *was immersed into water*, that he might be [figuratively] washed from the pollutions of sin."

5. Mr. Trotter refers to 1 Pet. iii. 21. and Hebrews x. 22. to prove "that baptism was administered by sprinkling in the days of the Apostles," But surely the sprinkling of a few drops of water does not bear a very striking resemblance to the flood, to being immured in the ark, nor yet to the resurrection of Christ. Archbishop Leighton, in commenting on this text, refers to Rom. vi. 4. and remarks, "The dipping in the water represents our dying with Christ; and our return thence, our rising with him." He observes of Noah "he seems to have rather entered into a grave, as a dead man, than into a safeguard of life, in going into the ark; yet, being buried there, he rose again, as it were, in his coming forth to begin a new world—The waters of baptism are intended as a deluge to drown sin and to save the believer." So Dr. Macknight, on the text, refers to "the burying of the baptized person in the water," and the raising of him "out of the water to live a new life."

If Heb. x. 22. refers to baptism, it is obvious that it is not "Having our hearts sprinkled from an evil conscience," but having "our bodies washed (*léloumenoi*, *bathed*,) with pure water." So Dr. Dod-

Ardrige says, " *Our hearts are sprinkled by the purifying and cleansing blood of Jesus, as well as our bodies in baptism washed with pure water, intended to represent our being cleansed from sin.*" The "bodies" of those who merely have water sprinkled in the face, certainly are not washed or bathed; but theirs undeniably are who are immersed.

9. As it is not needful for me to advert to Mr. Trotter's remarks on Heb. ix. 14, which has no relation to the subject, I notice in conclusion, his reference to the case of the Ethiopian, which he seems to regard as one of his best proofs in favour of sprinkling. He says, "There can be no doubt that the Ethiopian Eunuch was baptized at a well, and a well which, unless it has been greatly altered, would not admit of his being immersed in it." He adds, "This Mr. T. [Tupper] evidently admits," &c. On this last point Mr. Trotter is egregiously mistaken: *Mr. Tupper never admitted any such thing.* And since Mr. Trotter has fallen into so great and glaring a mistake as to state this without the least shadow of foundation for it, may it not be very reasonably apprehended that he is quite as far astray in his statement, "that the Ethiopian eunuch was baptized at a well." How in the name of common sense, did he ascertain this? Did he learn it from "the infallible word of God," which he professes to take "for a guide?" The only authority that can be pretended, is the groundless conjecture of some traveller, whom he does not name. If any man had explored every foot of the extensive region lying between Jerusalem

and Gaza—about sixty miles in a direct line, in which region full maps of Palestine exhibit several towns, and one or two rivers—at this distance of time it could by no means be determined that there was no place in it suitable for immersion eighteen hundred years ago.

As Mr. Trotter is aware, and has himself in effect stated, when treating of our Lord's baptism, that the strongest terms which the Greek language affords are used to express that Philip and the eunuch "went down (*eis*) into the water," and "came up (*ek*) out of the water," as the words are rendered by Pedobaptist translators generally, as Tyndale, Cranmer, the Geneva translators, as well as by our authorised translators, the Rhenish, &c., he cannot question these facts. It seems, then, that they both "went down into" the "well" for sprinkling. One of his own remarks is evidently applicable here, viz: "It is always a sign of a bad cause, when improbable things have to be asserted in support of it." The same remark is equally true with regard to *cavilling*, of which we have a notable instance in his closing observations respecting the case of the Ethiopian:—"Both went down into it [the water] and both came up out of it; and if this means that one was immersed, it means that both were immersed, which no one pretends to believe." Neither does any one "pretend to believe" that either to "go down into the water," or to "come up out of the water," "means" to immerse; but every one knows that it would be absurd in the extreme to do so if

sprinkling were practised, while these things always must be done in connection with immersion.

The *dilemma* in which this case has evidently placed Mr. Trotter, and the extravagant statements and suppositions which it has compelled him to make, remind me of the manner in which the Rev. Donald McDonald, of Prince Edward Island, has treated it. In his *Treatise on Baptism* he admits, (p. 162, 163, 173, 256,) that the word *baptizo* was used, not only by "heathen authors," but also "by the sacred writers," to denote immersion; and that those baptized by John, including the Saviour, were immersed; but he maintains that on the day of Pentecost Christ gave the word the new meaning "to pour." He is, however, constrained to acknowledge (p. 187,) that the Ethiopian was subsequently immersed. How, then, does he attempt to evade the evident conclusion, that immersion continued to be practised? By alleging, (p. vii, & 136,) that this was not Christian baptism, but "proselyte plunging," "which the prosolyte required before he could be received into Jewish privileges and freedom."

With these pitiable attempts at evasion, to which the advocacy of an untenable system has driven its determined abettors, let the reader compare the following candid admissions of reasonable Pedobaptists:—Poole's *Continuators* say, on Acts viii. 38. "In hot countries this was usual, to baptize the body by dipping it in water; and to this the Apostle alludes when he tells the Corinthians, (1 Cor. vi. 11,) "that they are washed." Burkitt (*in loc.*) suggests

the same unsatisfactory reason for the change of the mode; for after observing of the Ethiopian, "He went down into the water, and was baptized by Philip," he adds, "In those hot countries it was usual to do so." Dr. Doddridge remarks on this passage, "Considering how frequently bathing was used in those hot countries, it is not to be wondered that baptism was generally administered by immersion, though I see no proof that it was essential to the institution. It would be very unnatural to suppose that they went to the water, merely that Philip might take up a little water in his hand to pour on the eunuch. A person of his dignity had, no doubt, many vessels in his luggage, on such a journey, through so desert a country, a precaution absolutely necessary for travellers in those parts, and never omitted by them; see Dr. Shaw's Travels, Preface, p. 4."

It thus appears that the circumstances in this case as in all the cases in which they are recorded, are, even in the judgment of many who have practised sprinkling, strongly corroborative of the fact that the mode originally practised is *immersion*.

So far then, are "all these particulars together" from "forming a proof of no slight or doubtful kind, that the Apostles administered baptism by sprinkling," that even these, on which my opponent is obliged to rest his cause, are evidently quite sufficient to prove "the contrary;" which is not "taken for granted," but rests on as clear and certain proof as that *eating* and *drinking* are the actions to be

mentioned, that the persons baptized on that occasion were immersed? Indeed if the reader knew, in such a case as I have represented, that the people ordinarily practised sprinkling, he would not as Mr. Trotter says, "suppose something else"—he is evidently unable to devise what—but would undoubtedly conclude that some person or persons were immersed at that time. I have myself seen a Pedobaptist Minister and congregation *go to the water, &c.*, but never—they know better which is the convenient end of the egg—*unless they were acting on Baptist principles, and so practising immersion**.

Though water was not by any means as scarce in Palestine as some of our opponents represent, Deut. vii. 7.) it does not thence follow—that there was not in any instance occasion to select a place

* I have indeed, been informed of a singular case in New Brunswick, in which some persons went to the water and had it poured on them, while some others—driven still further by the plain statements of Scripture—*went down into the water*, knelt, and had water poured on their heads. It is said that the officiating Minister, on coming out of the water, remarked, that he verily believed that was precisely the way in which the Saviour was baptized. Being, however, very accommodating, he subsequently either sprinkled or immersed as the people chose. Such a diversity of practice naturally reminds one of what is related of the Israelites at a time in which the Divine law was generally disregarded, when, "There was no king in Israel, but every man did *that which was right in his own eyes.*" Judges xvii. 6.

where there was much water for the immersion of multitudes. The distress of armies for the want of water, of which Mr. Trotter speaks, as being "at no great distance from Enon," was remote from the land of Judea, between Edom and Moab, whither the armies had gone by "seven days' journey," "through the wilderness of Edom." (2 Kings iii. 8, 9, 20, 22.)

Mr. Trotter says, "When a word admits of different senses, we should determine its meaning by fair criticism, in any passage in which it occurs." True; but what is the result of "fair criticism" with reference to *cis* and *en*? How are they ordinarily rendered in other texts when connected with *water*, a sea, a river, &c? Into an *in* undeniably. (See Exodus i. 22. vii. 18. xv. 4, 8, 10. 2 Kings vi. 5. Mark v. 13. John v. 7.) He has himself stated, in the case of Judith that "*en*" is the word which should have been used, "if she had immersed herself." When however, it is connected with Christian baptism, he will have it mean "with;" and when that sense is utterly inadmissible, it must mean "beside." For this sense he has adduced only one obscure text, by no means parallel, in which it is doubtful whether it means "beside" or *in*. (See Macknight and Clarke on Heb. ix. 4.) Rev. J. Monro gives 804 instances in the Gospels and the Acts in which *en* is rendered *in*; but not one instance in which it is rendered "beside." On examining twenty versions, all made by Pedobaptists (unless we should except the ancient

...in the river Jordan" is expressed in the sacred original with as much precision and certainty as it can be by any words in the Greek language, or indeed in any other language. Must it not, then, be manifest to all considerate persons, that the cause which compels its advocate to attempt the evasion of a fact so plain and certain, ought to be abandoned?

It is to be observed, also, that Mr. Trotter does not pretend to account for the fact, which he cannot deny, that the people went to the water for baptism. Certainly, then, it cannot be thought by any, that he met my argument*

* The reader will excuse some partial repetition

...supposed that any "inconvenience or difficulty" did attend it. Neither is it common for the inspired writers to mention anything of the kind. When a considerable supply of water was required for a religious purpose, on Mount Carmel, in a time of extreme drought, there is no mention made of any difficulty in obtaining it. (Kings 1. x. viii. 33—35.) but the fetching or carrying of water, when, it was conveyed for any purpose, is frequently mentioned in Scripture, as also the kind of vessel in which it

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tors. With regard to the want of water, the Rev. Mr. Hague expresses his surprise, (*Examination, &c.*, page 24,) that such an objection should be made, since Dr. Robinson's *Work on Palestine*, (vol. 1. sec. 8, 9.) furnishes a complete answer. He observes, "The extent of the cisterns, reservoirs, fountains and pools, for all the purposes of life, seemed truly amazing to the Doctor." So the Rev. Mr. Frey, a converted Jew, and good authority, whose words I have had occasion to quote before, says, with re-

Syriac,) I find *eis* translated *in*, Mark i. 9. when Jesus is said to have been baptized (*eis*) "*IN* Jordan," with only two exceptions; *en* rendered *in* Matth. iii. 6,—"*baptized (en) IN* Jordan," with but one exception; and *en* rendered *in*, Mark i. 5, without one single exception—"baptized by him (*en*) *IN* the river Jordan." Is it, then, "fair criticism" for Mr. Trotter to maintain that *en* must be rendered either "with" or "beside," as the exigencies of his cause may require, while the latter sense is in direct opposition to his own statement elsewhere, to the primary and usual meaning of the word, to its evident import in parallel texts, and to the unanimous decision of this host of Pedobaptist Translators? No one can gainsay the stubborn fact, that the baptism of persons "*in the river Jordan*" is expressed in the sacred original with as much precision and certainty as it can be by any words in the Greek language, or indeed in any other language. Must it not, then, be manifest to all considerate persons, that the cause which compels its advocate to attempt the evasion of a fact so plain and certain, ought to be abandoned?

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Mr. Trotter's argument drawn from the customs of the heathen, (Letters 4th and 10th,) is curious enough. From the practice of sprinkling among the heathen, he seems to infer the scriptural authority of sprinkling for baptism; but from the practice of immersion among the heathen, he "arrives at the conclusion that immersion is not a scriptural, but a heathen observance." And yet he says in the same Letter, that Tertullian, from whose statement he seems to draw this inference, "states, that the devil imitates the forms of the divine sacraments, in the mysteries. That he immerses some of his trusty servants," &c. This plainly represents the heathen as having borrowed immersion from the Christians; which is *exactly the reverse of Mr. Trotter's conclusion.*

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support of the baptism of infants, they cannot consistently object to a reference to the same testimony with regard to the mode of baptism.

With reference to the statement of Justin Martyr, Professor Stuart, one of the first scholars in America, is evidently much better qualified in many respects, to form a proper estimate of it than Mr. Trotter, who is manifestly determined to carry his point at all hazards. Referring to Justin's account of the baptism of candidates, (A. D. 140,) in which he says, "*They are led out by us to the place where there is water—leading him who is to be washed to the bath, &c.*" This eminent Pedobaptist justly remarks, "I am persuaded, that this passage, as a whole, most naturally refers to immersion; for why, on any other grounds, should the convert, who is to be initiated, go out to the place where there is water? There would be no need of this if mere sprinkling, or partial affusion only, was customary in the time of Justin."—(Biblical Repository, No. x. page 356.)

He also cites a passage, (page 355,) of a still earlier date, namely, from the "*Pastor of Hermas*," as do likewise Dr. Wall, (Hist. vol. i. page 38,) and Dr. J. W. D. Gray, (Brief View, &c., page 241,) in which mention is made of "*the water (in quam) into which men descend, but,*" as Dr. Wall translates, "*come out of it.*" Dr. Gray candidly remarks, "These passages appear to allude to immersion; and if so, would perhaps shew the existence of it at the close of the first century."

Mr. Trotter himself admits, that "there can be no doubt immersion was practised in the time of Tertullian," who died in the year 220: but he alleges, that many unscriptural practices had been introduced.* The practice of trine immersion, that is, doing thrice what was at first done but once, was very naturally introduced, as appears from Tertullian's remarks, from baptizing in the name of each of the Persons of the Trinity. My opponent alleges, that Tertullian "believed the three dippings to be according to a divine appointment." But his copy, if it reads "*non aliquod*," must be entirely different from mine, as also from those used by Professor Stuart and Dr. Gray. The former remarks, (page 357,) "Tertullian himself, however, seems to have regarded this *trine* immersion as something superadded to the precepts of the Gospel; for thus he speaks in his book *De Corona Militis*, Section 3, "Thence we are thrice immersed, (*ter mergitmur*) answering, e. i. fulfilling *somewhat more* (*amplius aliquid respondentes*) than the Lord has decreed in the Gospel." Dr. Gray, (page 243,) cites the passage in the same way, and remarks that it "refers to the trine immersion of the

* This statement tends to destroy the argument which Pedobaptists attempt to draw from the testimony of the *Fathers* in favour of the baptism of infants: for Tertullian is the first that mentions it, and that with disapprobation. Neither he nor any of the early *Fathers* asserts that either Christ commanded it, or the Apostles practised it.

baptized, which," says he, "Tertullian himself thinks was going a little beyond the Divine precept.*"

* The copy of Tertullian's Works of which a volume is in my possession, was published at Halle, by Semler, and it contains the various readings of different editions. There is, however, no various reading noted on this passage, but it stands thus, (vol. iv. p. 293,) "*Dehinc ter mergitaur, amplius aliquid respondentem quam Dominus in evangelio determinavit;*" that is, "Then we are immersed three times, fulfilling something more than the Lord has decreed in the Gospel." I do not charge Mr. Trotter with having intentionally added the word "non," not; but he who accuses others of "gross falsehood," "pious fraud," "saying many things at random," &c., surely ought to be careful not to build an argument on a glaring misquotation of a passage from a book that is not probably in the possession of one of a thousand of his readers. Even if the word *non* is found in his copy, "a man having Mr. T's pretensions," as he says, ought to know, that it must be a typographical error, as is manifest from the context. Tertullian is there justifying the observance of traditions, or the doing of things not enjoined in the Gospel. Among these he specifies in baptism "renouncing the devil, &c., repeating immersion (ter) three times, then *tasting* a mixture of milk and honey," &c. In the beginning of the next section he says, "If you ask for a law of the Scriptures for these and similar observance, (*nullam invenies*) you will find none." He could not therefore, have said, either in truth or consistency, that the observance of any of these was, as Mr. Trotter has it, "fulfilling nothing more than the Lord has decreed in the Gospel."

It appears, then, that Tertullian admitted this to be an unauthorised addition; but he expressly testified that both John and Peter practised immersion. He says, (*De Baptismo*,) "Nor is there any difference of consequence between those whom John immersed (*tinxit*) in the Jordan, or Peter in the 'Tiber.'" Professor Stuart, (357.) after citing the testimonies of Chrysostom and Gregory Nyssan, unequivocally shewing that immersion was the practice in their time, adds, "But enough. 'It is,' says Augusti, 'a thing made out,' " viz, the ancient practice of immersion. So indeed all the writers who have thoroughly investigated this subject, conclude. I know of no one usage of ancient times, which seems to be more clearly and certainly made out. I cannot see how it is possible for any candid man who examines the subject to deny this." Such is the frank concession of an eminently learned and able Pedobaptist, who had investigated the subject with attention, and with ample means of information.

The reader will observe that Mr. Trotter, having, as he tells us, free access to the records of antiquity, is unable to produce the slightest vestige of early historical proof in favour of sprinkling, or even the most remote appearance of allusion to any thing of the kind. He can assign no plausible reason for the change of sprinkling into immersion, such as necessity, convenience, &c. But we can shew from ancient authentic documents, *why* and *when* immersion first began to be changed into *pouring*, which subse-

quently gave place to sprinkling Dr. Gray, speaking of the third century, says, (page 244,) "In the beginning of this century Navatian—was baptized by *affusion*, as he lay upon his bed in sickness. In the middle of this century, we have an account of a Roman soldier, who brought a pitcher of water for St. Lawrence [in prison] to baptize him with."

Here, then, we have in the third century—famous for innovations—the first instances of *pouring* or *sprinkling* for baptism, that can be found in all the records of antiquity. The circumstances are distinctly stated, such as "lying upon a bed," and "bringing a pitcher of water;" to which there is nothing in any measure similar mentioned in any account of baptism given in the Bible. The reason also why pouring was substituted for immersion in these cases is manifest, namely, because these persons could not be immersed; and baptism was then deemed indispensable in order to salvation. It is plain, however, even from extracts made by Dr. Gray himself, (page 244, 245,) that it was a matter of very serious doubt at that time among the *Fathers*, whether this change was allowable in any case, or they were to be regarded as lawful Christians" who had not been immersed. On this question Cyprian gave his opinion with "diffidence," saying, "I think the Divine benefits are in no degree diminished;" adding, "In sacred rites performed as necessity dictates, through Divine mercy Divine favour is bestowed on those who sincerely believe."

CAN any one imagine that if either pouring or sprinkling had been enjoined by the Saviour and practised by the Apostles, it would have been changed into immersion—for which no occasion would arise from emergency, convenience, &c., at so early a period, and so universally, that none of the Christians in the middle of the third century could have the slightest knowledge that any thing of the kind was ever practised? That such should have been the case is morally impossible.

It is an indisputable fact, that all the Greek Church—embracing those Christians to whom the Greek language is vernacular—invariably practise immersion to this day. It is also a matter of well authenticated history, that the rest of Christendom likewise continued to immerse, except in cases of supposed emergency, till about the beginning of the fourteenth century. This is frankly acknowledged by many Pedobaptists who were well acquainted with the subject.

Bailey, in his English Dictionary, thus defines the word "*Baptistry*," [*Baptisterion, Gr.*] is either the place or vessel in which persons are baptised. In ancient times this being performed by immersion, the persons so initiated went into a river, &c., and were plunged; but in the time of *Constantine* the Great, Chapels or places on purpose to baptise in were built in great cities, which was performed in the Eastern and warm countries by dipping the persons all over; but in process of time in the Western

and colder countries sprinkling was substituted in the place of dipping, which [former practice of dipping] was the original of our fonts in Churches."

Sir David Brewster, the learned Editor of the Edinburgh Encyclopedia, (Article Baptism,) says, "Baptism in the apostolic age was performed by immersion." Of "sprinkling" he says, "It is probable that it was invented in Africa in the second century, in favor of *Clinics*. But it was so far from being approved of by the Church in general, that the Africans themselves did not account it valid. It was not till 1311 that the Legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent. In this country (Scotland), however, sprinkling was never practised, in ordinary cases, till after the Reformation. The Greek church universally adhere to immersion."

Stackhouse, in his history of the Bible (Vol. iii. p. 20), says "Several authors have shewn, that we nowhere in Scripture read of any one's being baptized but by immersion; and from the acts of Councils and ancient rituals, have proved, that this manner of immersion continued (as much as possible) for thirteen hundred years after Christ."

It thus appears, not only that the word expressly denotes immersion, and that the circumstances recorded, and the allusions made in Scripture, exactly accord with this, but also that the most unquestionable records of history fully prove this to have been the original mode, which is still retained by that part

of the Christian world best acquainted with the meaning of the original word, and that it was retained by the whole till a period of comparatively recent date, when, (as appears from the Rubric of the Church of England) what had been at first permitted only in cases of *necessity*, was generally adopted as a matter of convenience. How, then, can any man, in the face of these numerous, clear, and irrefragable proofs, presume to censure the Baptist Missionaries in India for translating *baptizo* by such words as designate *immersion*?

LETTER IX.

[IN ANSWER TO MR. TROTTER'S 11TH LETTER.]

IT is not my intention to give any offence by remarking—what I presume no well informed man will deny—that the mass of Pedobaptists do not deem it necessary to investigate the subject of baptism, because they rest assured that the great numbers of learned men who have entertained their views could hardly be mistaken. But Mr. Trotter, to evade the arguments drawn from *concessions*, has sedulously laboured to prove, that “learned Pedobaptists” have often mistaken the meaning of Scripture, and of particular words used by the sacred writers.

If Pedobaptists conceive that he has succeeded in

to render this theory in the least degree plausible by adducing even a solitary case in any measure parallel.

(Compare our second Letters.)

Supposing that Mr. Trotter's former series of Letters on this subject was concluded, I prepared a Review of them; and, when an additional Letter appeared, I added a Postscript, in which I briefly noticed his reference to circumstances connected with

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by saying of the reader, "He would come to this conclusion, provided the account of the proceedings of Baptists; but if they supposed something else." But I put it to the common sense of the reader, whether he had no other intimation respecting the purification to which the account referred, from any one of the circumstances attending the purifying of the Jews that the Jews were immersing either so large to be immersed. He asserts intended for the purifying for the purifying for regard to "cups," to turn them up-



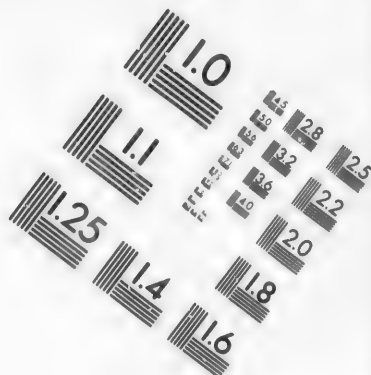
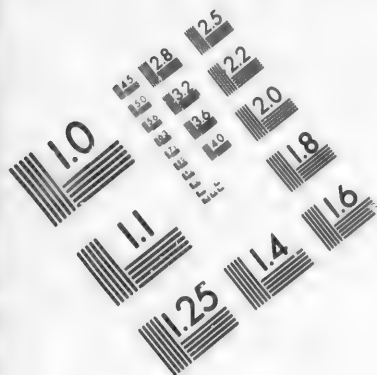
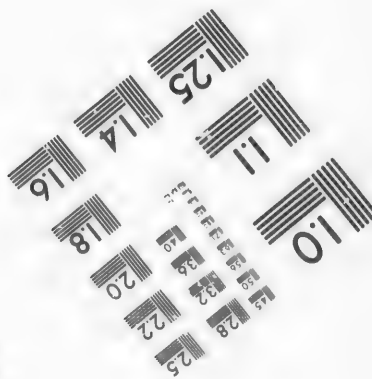
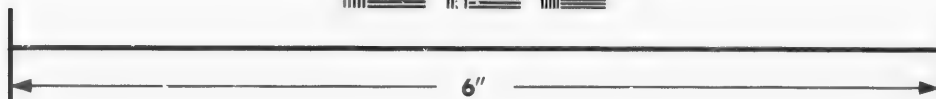
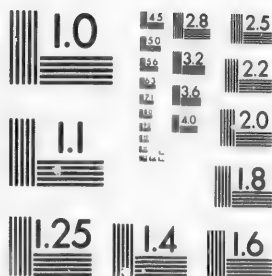


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this, it is to be hoped that the prop on which many have been accustomed to lean, will be removed, and that they will perceive the necessity of seeing with their own eyes, and judging for themselves.

It might be easily shewn that Mr. Trotter's strictures on Bp. Lowth and Dr. Campbell are quite too censorious; but it is neither necessary nor consistent for me to follow him so exceedingly far from the subject.

Doubtless "learned Pedobaptists" have sometimes made incorrect remarks. The cases, however, adduced by Mr. Trotter, are by no means in point. Bp. Lowth would be much more liable to make a mistake in reference to an historical fact, than he would to admit without reason, that some text of Scripture is decidedly against Episcopacy. So likewise Dr. Campbell might fall into an error in supporting a speculative hypothesis much more readily than he would commit a like error by incorrectly defining some word in opposition to Presbyterianism. If either of them had done so, it is not to be imagined that learned Episcopalians or Presbyterians would have adopted such concessions without careful examination. Dr. Campbell was not endeavouring to maintain a favourite theory, but was acting the part of an honest and judicious critic, when he stated, in palpable contradiction to his own practise—that "the word *baptizein* both in sacred authors and in classical signifies to dip, to plunge, to immerse," adding, "It is always construed suitably to this meaning."

Neither has much was to the principle baptist.

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Neither has Mr. Trotter been able to shew that too much was conceded, by adducing a single exception to the principle here laid down by this eminent Pedobaptist.

I do not rely on any instance, (as Mr. Trotter alleges, Letter vii. that I always do.) "upon the unsupported assertion of some learned Pedobaptist." But the concessions of able writers are universally and justly regarded as possessing some degree of weight. It is well known that the prejudice of education, or of any preconceived opinion, frequently leads men to mistake the meaning of texts of Scripture, or words, by construing them in accordance with their own views. Of this Mr. Trotter's Letters furnish numerous plain examples. But men of learning and discernment are not at all likely to understand texts or words in opposition to their own avowed sentiments and practise, if they are not really so. When therefore, Mr. Trotter and I have differed respecting the meaning of any text, or word, I have deemed it relevant and important to shew, that learned Pedobaptists were constrained by convincing considerations to understand that text or word in accordance with my view of it, and in opposition to his. The attentive reader will observe that I have done this with every text adduced by my opponent materially affecting the controversy, and every controverted word, that has any real connection with the subject in debate. This surely ought to convince even Mr. Trotter himself, *that he is wrong, and I am right.*

It may be asked, How could those who practised sprinkling make such admissions in favour of immersion? In general they appear to have regarded the mode as unimportant, and to have considered it allowable to change it, especially in cold climates; as is evidently intimated in the citations which I have given from Burkiit, Doddridge, &c. So Calvin says, "Whether the person to be baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, (*minimum refert*) is of no consequence. Churches ought to be left at liberty, to act according to the difference of countries. The very word *baptize*, however, signifies to *immerse*, and it is certain that immersion was the practice of the ancient Church." (Institutes, B. iv. C. xx. Sect. 19.) Dr. Chalmers likewise says, in his Comment on Rom. vi. 3, 4. "The original meaning of the word baptism is immersion: and though we regard it as a matter of indifference, whether the ordinance so named be performed in this way or by sprinkling, yet we doubt not, that the prevalent style of administration in the Apostles' days, was the actual submerging of the whole body under water."

But those who deem the mode immaterial, as Mr. Trotter manifestly appears to do, certainly cannot object against the versions made by Baptist Missionaries in India with any shew of consistency; since no plea of *inconvenience* can be urged against immersion in those warm regions, where bathing is con-

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tinually practised for refreshment. Was it not, then, inconsistent in the extreme for those who regard the mode of baptism as a matter of indifference, to sever the bond of union by withholding the funds contributed by Baptists themselves—who were constantly depositing their money in the treasury—from the Versions made by their Missionaries, solely because a word relating to a matter of indifference in their estimation was *translated* by honest men, who declared that they could not conscientiously conceal its meaning by leaving it untranslated? Nothing but strong *sectarian* feeling could possibly have prompted them to the adoption of such an inconsistent course.*

It is to be observed, moreover, that some who have practised sprinkling, aware that immersion was the original mode, would have adopted it, had they not

* Mr. Trotter himself, as well as the whole Truro Presbytery, censures "the British and Foreign Bible Society" for "lending its aid," as they allege, "to the Bible Monopolists in England, to crush Dr. Thomson," of Coldstream, Scotland, on account of his having procured an extension of the privilege of printing the Scriptures, and thereby reduced the prices of Bibles; and he recommends to Bible Societies in this Province to get their supplies from Dr. Thomson, and not from that Society. He remarks, "No human institution is faultless: and neither the constitution nor past history of that Society are [is] such as to place it entirely above suspicion." See "Eastern Chronicle," Feb. 24th and Mar. 23.

been borne down by opposition. Thus Luther says, "I would have those who are to be baptized to be altogether dipped in the water, as the word does express, and the mystery doth signify."

And Drs. Stoor and Platt, Lutherans, says, "It is certainly to be lamented, that Luther was not able to accomplish his wish with regard to the introduction of immersion in baptism, as he had done in the restoration of wine in the Eucharist." (Hague's Examination, &c., p. 24, 110.) In like manner the Rev. John Wesley, who remarks in his note on Rom. vi. 4. that the words "Buried with him by baptism," "Allude to the ancient manner of baptizing by immersion," states in his Journal, Feb. 21, 1736, "Mary Welch, aged 11 days, was baptized according to the custom of the ancient Church, and the rule of the Church of England, by immersion. The child was ill then, but recovered from that hour."—Under date of May 5, 1736, he says, "I was asked to baptize a child of M^r. Parker's, second bailiff of Savannah. But Mrs. P. told me "Neither Mr. P. nor I will consent to its being dipped." If you certify that your child is weak, I answered, it will suffice, the Rubric says, to pour water upon it. She replied, 'Nay, the child is not weak: but I am resolved it shall not be dipped.' "This argument," says he, "I could not confute. So I went home and the child was baptized by another person." Mr. Wesley's opposers subsequently succeeded in getting him indicted by a majority of the Grand Jury of Savan-

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ndy, August, 1787, upon twelve frivolous charges, the fifth of which was, "Refusing to baptize Mr. Parker's child otherwise than by dipping, except the parents would certify it was weak, and not able to bear it." (Rev. J. Wesley's Journal, vol. i. p. 191, 198, 208.) "This argument" it would seem, he "could not confute," neither could he withstand it; for I am not aware that he ever attempted to enforce immersion afterwards.

From whatever cause it may have proceeded, there have undeniably been great numbers of learned men—men of independent minds, who have not made such concessions because others have done so—who have practised sprinkling, and yet deliberately admitted that immersion was the original mode. Some have made the concession simply from their knowledge of the meaning of the original words used,—some with reference to the circumstances connected with the administration of the ordinance, and some likewise with a special regard to the plain allusions to immersion in the sacred Writings.

Of the last named class, the admissions of numbers have been elicited by their comments on the expression of our Lord, "I have a baptism to be baptized with," &c. which evidently denotes the same thing as that expressed in the Psalms, "I am come into deep waters, where the floods overflow me," and obviously refers to the fact that he was about to be plunged into the deepest sorrows—an idea directly opposed to that of sprinkling. (Ps. lxx. 2. Matth. xi.

22, 23 ; Luke xii. 50.) The celebrated Beza, who translated the New Testament into Latin, with notes; says, on Luke xii. 50. " It is a metaphor common in the sacred writings, taken from immersion into water—to signify very grievous sufferings." Diodati, who made a translation of the whole Bible into the Italian, with Annotations, remarks on the same text, " He calleth His suffering and death, which was like to an abyss or deep into which he was plunged, according to the ancient manner of baptizing." Rev. Richard Watson, a Wesleyan, though he wrote against, immersion, was constrained to admit, in his comment on Matth. xx. 22. " The being immersed and overwhelmed with waters is a frequent metaphor in all languages, to express the state of successive troubles." Even Mr. Trotter himself in effect concedes that this language of our Lord alludes to immersion, for he says, (Letter vii.) " It is customary to speak of immersion in sufferings."

So very manifest is the allusion to immersion in Rom. vi. 3, 4 ; and Col. ii. 12. " Buried with Him in baptism," &c. and so extremely difficult is it to put any other construction upon the Apostle's language which can be made, by the utmost efforts of ingenuity, to appear in the least degree plausible, that many Pedobaptist scholars have been compelled to admit distinctly that it unquestionably refers to immersion as the mode originally practised. A sample of these may suffice. Rev. George L. Haydock a learned Roman Catholic, who published Notes on the Bible,

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after having admitted, on Matth. iii. 6. that immersion was the primitive mode, maintaining that "the Church" had a right to change it, and alleging that "the pretended Reformed Churches have likewise altered this primitive custom," gives this note on Rom. vi. 3, 4. "The Apostle here alludes to the manner of administration of the sacrament of baptism, which was then done by immersion, or plunging the person baptized under the water, in which he finds a resemblance of Christ's death and burial under ground, and of His resurrection to immortal life."

Rev. A. Clarke, on Col. ii. 12. "Buried with him in baptism," &c., says, alluding to the *immersions* practised in the case of *adults*, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth. His rising again the third day, and their emerging from the water, was an emblem of the resurrection of the body." Dr. Albert Barnes, an eminent Presbyterian Expositor, makes the following cautious but full admission on Rom. vi. 4. "It is altogether probable that the Apostle in this place had allusion to the custom of baptizing by immersion. This cannot, indeed, be *proved*, so as to be liable to no objection; but I presume that this is the idea which would strike the great mass of unprejudiced readers."

Mr. Trotter has evinced prudence in not referring at all to these texts, since, as Sir David Brewster candidly admits, (*Encyclopedia, in Baptism*,) "When

Paul affirms that we are all buried with Christ in baptism, and raised again, he not only alludes to immersion, but upon any other supposition there would be no propriety in the metaphor which he employs."

I remark, in conclusion, that, not only does the whole Greek Church retain immersion, and the Quakers, or Friends; allow this to be the original mode, but this is also admitted generally by learned men of the Church of Rome, of the Lutheran Church, and of the Church of England, (in accordance with their Rubric,) and likewise by great numbers of the first scholars among the different bodies of Dissenters that practise sprinkling. I leave it to the reader to judge whether I have not "brought the matter at once to the test of the Scriptures, shewing by fair and legitimate criticism, that the passages which I refer to, mean what I assert, and nothing else." Aware, however, of the immense power of the prejudice of education, I have shewn, by a few plain quotations,—to which I could easily have added many more—that the rendering of the word *baptizo* by words signifying to *immerse*, is fully sanctioned by many eminently learned Pedobaptists, of various denominations, who have not implicitly followed others in this, but have from personal examination been constrained by their consciences to own, "that the passages which we refer to, mean what we assert, and nothing else," namely, that they prove immersion to be the mode practised by the first Preachers of the Gospel of Christ.

LETTER X.

[IN ANSWER TO MR. TROTTER'S 12TH LETTER.]

MR. TROTTER attempts, in conclusion, to justify the Pedobaptist practice of transferring, and not translating *baptize* and *baptisma*. He has not, however, touched the points in debate between us. I never advocate the making of any change in our authorized Version of the Scriptures with reference to the words *baptize* and *baptism*, nor any of the words which relate to the administration of this ordinance. It is Mr. Trotter, and not I, who demands a change of this kind. Aware that the circumstances of the Saviour's being "baptized of John in Jordan, and straightway coming up out of the water," and that the converts were baptized "in the river," are decisively against sprinkling and in favour of immersion, he cannot abide by the Translation made by his Pedobaptist brethren, but insists that *apo, en* and *eis* (Mark i. 10.) should not have been translated as they are, *out of* and *in*, but "*from*" and "*beside*." But I am content with the Pedobaptist Translation, and willing to abide by it; since the words which have been plainly and correctly translated, the circumstances mentioned, and the manifest allusions of the sacred writers to immersion, which have overcome the prejudices of many, would, in my opinion, render it evident to all, were it not for

the almost invincible prejudice of education, that this was the original mode.*

With the heathen, however, and converts just emerging from the darkness of heathenism, the case is evidently different. They are not prepared to investigate the subject in this way: and the words *baptizo* and *baptism* convey no more idea to them than two Burman words would to an ordinary English reader. If we profess to give them *translations* of the Scriptures at all, it is obvious that we ought to make them, in all cases, and especially in reference to Divine commands, as plain as possible.

Mr. Trotter alleges, in support of the practice of transferring *baptizo*, that the inspired writers transferred words, as "Amen, Hallelujah," &c. But it is to be borne in mind, that a great proportion of the

* Mrs. G., of Sussex Vale, N. B., informed me that when she was about nine years old, and had never heard or read any thing in favour of Baptist sentiments, save what she had read in the Bible, heard Dr. M., an Episcopalian, and her mother, who was a Presbyterian, talking together in favour of sprinkling and against immersion. At length she said, "Mother, it seems to me the people were immersed in Scripture times," "What," says her mother, "do you know about it," She replied, "they were baptized *in the river* at any rate."—"Mark my words" said Dr. M. if this girl be ever converted she will be a Baptist. It is scarcely needful to add that the Doctor's prediction was a true one.

people for whom the principal parts of the New Testament were at first written, were not "fastidious Greeks," but Jews, who, being acquainted with Syriac or Hebrew, probably understood these words better than they understood elegant Greek terms.—Moreover, Mr. Trotter has produced no examples of the transferring of a verb, enjoining the performance of a duty. To have given a case in point, he ought to have adduced an instance in which the inspired writers concealed the meaning of a command of God by the use of barbarous terms, which their readers could not understand. But they were so far from adopting such a course, that they invariably expressed the import of the Divine statute, and made known the will of God, in the plainest terms. (Deut. xxvii. 8; Hab. ii. 2; 1 Cor. xiv. 9, 11, 19.) When many of the Jews, having been born in Chaldean, knew the Chaldean language only, Ezra and his coadjutors "read in the book of the law of God distinctly, and gave the sense, and caused them to understand the readings." (Neh. viii. 8.) Moreover, Mr. Trotter's argument is utterly overturned by his own statement; for he maintains that our Lord used the Syriac word "*Amad*,"* which the inspired wri-

* In addition to the decisive proofs adduced, Letter i., that in the Syriac version the words *Amad* and *Mamuditho* are used to denote immersion, it may be noticed here, that where we read "were enlightened," Heb. vi. 4, the Syriac is *L'm. muditho neche-thu*, which Tremellius, a Pedobaptist Translator

ters translated by the Greek word "baptizo"; whence it follows, that we have the authority of Divine inspiration for translating, and not transferring, the term employed to designate the first act of Christian obedience. The charge of inconsistency which he prefers against the Baptists for using such words as "angel," "apostle," &c., is equally groundless. He knows that the Baptists did not make the common English Version. Besides, we have no objection to the use of such Greek words as have been adopted into any language, provided they convey distinct and correct ideas to those who understand that language only. Any terms are unobjectionable, if, as he says, we cannot "find terms equally suitable." The rule adopted by the Baptist Translators in India is "to endeavour by earnest prayer, and diligent study, to ascertain the exact meaning of the *original text*; and to express that meaning as exactly as the nature of the language into which they translate the Bible, will permit; and to transfer no words that are capable of being literally translated." Whether it appears more like "practising a pious fraud" to translate every word faithfully and plainly, or to conceal the meaning of certain words by nontranslation, because they cannot be translated in accordance with the practice of some concerned, let the reader

renders "*Ad baptismum descenderunt*," have gone down to baptism; and in a Note he assigns this reason for the Syriac form of expression, "*Nam immergebantur aquis*," i. e. *For they [the persons baptized] were immersed in the waters.*

judge. Mr. Trotter has adduced no instances in which this rule has not been impartially and strictly observed by Baptist Translators. If, then, their versions are faithfully and correctly made, according to this principle, which must commend itself to every candid mind, it is evidently the height of injustice to call them "sectarian." That Drs. Carey, Marshman, Yates, and their colleagues—men of unquestionable moral integrity, and excellent scholarship—executed their work *faithfully*, will not be questioned by every man who forms a correct estimate of their characters. The committee of the British & Foreign Bible Society, speaking of "the excellent Dr. Carey," "expresses their long cherished admiration of his talents, and his piety:" and remarks with reference to translating the Scriptures into the languages of India, "For this arduous undertaking he was qualified in an extraordinary degree." Report, 1835, p. 61. 62.) The learned Dr. Buchanan, (in his *Christian Researches*,) calls Drs. Carey and Marshman, "two men whose names will probably go down to the latest posterity, as faithful Translators of the Holy Scriptures." The Rev. John Angell James, a worthy Peabaptist, says, "The Baptists—could boast of such venerated names as those of Dr. Carey, Marshman, and Ward," and that the denomination has done as much as nearly all others, to furnish, by their translations of the Scriptures, the elements of life, and

the lamp of Salvation, to the teeming nations of Hindostan." (Essays on Christian Union, p. 190.) Even Mr. Trotter himself, as I have shewn in my first Letter, is constrained to commend "the spirit of these Translators.

That they have translated the word *baptizo* correctly has, I humbly trust, been sufficiently evinced in these Letters. Mr. Trotter's utter failure to produce even a solitary instance to the contrary, must itself be quite sufficient to convince any unprejudiced man, that the word literally signifies neither more nor less than *to immerse*, as they have rendered it, in exact accordance with the invariable views and practice of all those Christians whose native language is Greek. It is sustained by the concurrent judgment and testimony, as Professor Stuart concedes, of "all Lexicographers and critics of any note." I have myself examined at least fifteen Greek Lexicons, published by Pedobaptists; and in every one of them *Baptizo* is defined to *immerse*; but in not one of them is it defined either to *pour* or to *sprinkle*. Mr. Trotter himself owns, (Letter I.) that he "does not pretend that *baptizo* means to sprinkle," and he admits in his former Letters that it "means to plunge." How, then, can he call that rendering "sectarian" which, by his own admission as well as that of numerous other Pedobaptists, is certainly correct.

I am not aware that this has ever been denied by the Committee of the British and Foreign Bible So-

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ciety; who, as I have shewn elsewhere, circulated other versions in which *baptizo* is translated in the same manner, as the German (*taufen*) Dutch (*dopen*) &c. which signify to *dip*. Mr. Trotter has acted prudently in not attempting in these Letters to controvert this fact; nor yet to account for the strange anomaly in the conduct of that Committee in rejecting versions that are undeniably correct, and still freely disseminating Roman Catholic versions, which enjoins penance and countenances idolatry.— It is not upon “sectarian” grounds, but upon principle, that we object altogether to the transferring of any words that are capable of being literally translated..

It is well known to be a measure to which men are accustomed to have recourse in order to shield a sentiment or practice which is opposed to the plain meaning of the word of God. The Translators of the authorized English Version expressly state, in their preface, that it was thus employed by the Roman Catholics “of purpose to darken the sense.”— So those who deny the eternal punishment of the ungodly, aware that the word *aionios* cannot be translated without condemning their system, insist that it shall be transferred; alleging, as Mr. Trotter does concerning *baptizo*, “that there is no word in English which exactly conveys the idea of the original *aionios*”; and so they read. “These shall go away into *aionian* punishment,” &c. Will orthodox Pedobaptists consent that this word shall be trans-

ferred in this manner in versions given to the Nations of the East, and so the fact be concealed from them, that the impenitent will suffer *everlasting* punishment? They cannot consistently object to it, so long as they continue to act on the same principle by transferring *Baptizo*. Let this word, then, which is as susceptible of a literal translation as *αἰώνιος*, be plainly translated. If translators conscientiously believe that it means *to pour* or *to sprinkle*, let them translate it by words that denote *pouring* or *sprinkling*. But here is the *dilemma* in which our Pedobaptist brethren are placed:—They cannot bear to relinquish *sprinkling*, and yet they cannot find scholars who will adventure to translate the word in accordance with their practice. The only alternative, therefore, is, to keep the meaning of the word locked up in obscurity.

We are willing to co-operate with them, as we did prior to the passing of the Resolution in 1833, upon the principle of allowing mutual liberty of conscience to translators. So long as they refuse to do this, we surely ought to be allowed to labour by ourselves in furnishing the destitute with the bread of life, without being assailed with censures and rebuffs, either from the pulpit the platform, or the press. Christianity should not be disgraced, and its progress retarded, by needless acrimonious contentions among those who profess to love it, and to be striving to aid in promoting its universal diffusion.

All Bible Societies, both the British and Foreign, and those that on different accounts are separate from it, as the Edinburgh, the Trinitarian, and the American and Foreign, should regard each other, not as rivals or antagonists, but as allies and coadjutors in the great and glorious work of disseminating the sacred Oracles of the living God to earth's remotest bounds.

I shall now close these Letters with a few general remarks on that series of Letters which has called them forth.

1. Attentive readers of controversy need not be told, that the disputant who has a good supply of irrefragable arguments, usually remains calm, and treats his opponent in a respectful manner; while he whose arguments are exhausted and refuted, feels disposed to rail, and readily avails himself of the slightest pretext to "relieve him," as Mr. Trotter says of himself, "from any farther obligation to observe the rules of decorum." Unable to find in any of my communications one single harsh or uncourteous expression he professes to take umbrage at a harmless question, asked civilly and in good nature, and hence claims the privilege of charging me unceremoniously with "ignorance," "unfairness," "abetting falsehood,"* &c. I entreat my friends,

* Mr. Trotter charges me with "abetting falsehood" because I have not "abetted his charge a-

however,—and I set them the example—not to entertain any unkind feeling toward Mr. Trotter—and

gainst Dr. Warlay of having publicly told a gross falsehood." Paul says, "against an elder receive not an accusation, but before two or three witnesses." (1 Tim. v. 19.) Mr. Trotter, however, "receives" reiterates this very serious "accusation against an elder"—whose long continued high moral standing, both in Europe and America, renders it utterly incredible that he should have intentionally uttered an untruth—on the vague statement of one of his opponents, who represents him as having denied Henderson to be a classical scholar, or competent to judge in the case." Whatever mistake or misunderstanding there may have been, I have no intention to intimate that any person designed to tell a falsehood; but the only man with whom I have conversed on the subject who was present—an unexceptionable witness, whose name I can give, if needful—understood Dr. Warlay as stating, that Dr. Henderson had not the advantage of a regular collegiate education, but admitting that his attainments as a linguist were highly respectable; though he denied he was a safe guide in profound philological inquiries, &c, and remarked, that his arguments on the subject of baptism had been examined and refuted.

I do not know from any other source, whether Dr. Henderson received a regular collegiate education, or not; but his Letter, "On the meaning of *Baptizo*. &c., with the learned Mr. Goth's "Examination," &c. renders it evident to me, that in this subject he is far from being a safe guide. So Dr. Carson certainly thought; since he is said to have entitled his Reviews, "Incompetency of Dr. Henderson as an

certainly not toward other Pedobaptists—on account of his censorious expressions; but to attribute them to the untenableness of his position. It may be presumed that he would not have represented any of my arguments as evincing a want of “moral rectitude,” if he could have refuted them. To unprejudiced readers it cannot be otherwise than apparent, that I have not said “many things,” nor yet one thing, “at random,” to gain the “victory;” but that my statements in defence of truth and equity, have been made deliberately and on solid grounds; since Mr. Trotter has not been able to show one of them to be incorrect. Neither can it escape the notice of such readers, that, though he promised, with reference to “learned Pedobaptists” “to shew that I had, either from ignorance or design, completely misrepresented some of these,” yet he has not adduced a single instance of the kind. If he could have done this, he might very easily have reserved space, by “condensing” his superfluous Latin quotations from Virgil, Tertullian,* &c.

umpire on the Philology of the word Baptism, proved from the unsoundness and extravagance of the principles of interpretation implied in his Letter to Dr. Henderson, with reference to that question.”

* I could easily have quoted as much Latin from these Authors; but I have taken pains to avoid perplexing the English reader by unnecessary quotations in other languages: and where the introduction

2. There are four other marks by which it may usually be ascertained that a writer is advocating an unscriptural system:—1. He is obliged to put an forced and unnatural construction on some plain text. 2. He adduces obscure passages, and such as have no relation to the subject, in support of his view. 3. He is under the necessity of proposing corrections of the authorized Translation, in order to render certain texts more favourable to his own system. 4. He does not keep closely to the point in debate, but makes frequent and wide digressions, expatiating on matters that have little or no connection with it. The reader who has attentively examined Mr. Trotter's Letters, does not require to be informed that the marks of these advocacy of an unscriptural view are conspicuous in them. They are manifest in his remarks on numerous texts, (as 2 Kings v. 14; Job ix. 31; Isa. lii. 15; Mark i. 5, 9, 10; John iii. 23; Acts viii. 35, 38; 1 Cor. xv. 29; Heb. ix. 4, 10, &c.,) in his strictures on Dr. Campbell—whom he accuses of “jugglery”—and in his length-

of such words has been unavoidable, I have been careful to render the whole as plain as possible by supplying translations. As to Mr. Trotter's charge of “jugglery” of languages, I am ready and willing to be examined with him before any competent judges, and to let them say which of us can translate a chapter out of the greater number of languages.

ened dissertations on the customs of the heathen, &c.

3. Mr. Trotter appears to be generally regarded as one of the most learned Pedobaptist ministers in Nova Scotia; he has certainly long had experience in controversy, in which he is considered a champion: and he informs us in the "Advertisement" to his Letters in pamphlet form, that he "paid particular attention to the subject discussed in them, in his younger years, and they exhibit the result of his inquiry respecting it."

Unlike my other opponents, he has manifestly come to the point at issue, and published a series of twelve letters "on the meaning of Baptizo," to prove that the Baptist Translators in India have done wrong in translating this word by words signifying *to immerse*. But what has he done? He says, (Letter I.) "I do not pretend that *baptizo* means to sprinkle." He admits that in the classics it signifies *to immerse*; but endeavours to "maintain that the Jews changed its meaning," and promises, (Letter II.) to "make it certain." He has not, however, rendered this in the least degree probable; since he has not adduced a solitary case in any measure parallel. He has, indeed, "made it certain" that the Jews did *not* change the meaning of *baptizo*; since he has shown, (in his former Letters) that Josephus, who was a Jew, used it expressly to denote *plunging* a person under water. As he

has not been able to produce even one instance in which the word is used literally to signify either more or less than *to immerse*, while the circumstances recorded, and the allusions made in Scripture, plainly corroborate this sense, it must surely be apparent to every person who is not, as Mr. Trotter says, "a thorough-going and determined partizan," that his laborious attempts to shew it to be wrong to translate the word as our Missionaries do, has proved a *signal failure*.

It affords me sincere pleasure to notice, in the conclusion of Mr. Trotter's Letters, one generous and friendly remark, namely, "There are men of principle among the Baptists." This I most cordially reciprocate. Among the Pedobaptists I have many worthy friends, whom I highly esteem. Should any of these think that I have in any instance, used severity, I beg to assure them that nothing of the kind has been intended by me; though I have designed to use great plainness in all cases. Some may imagine, also, that I, and other Baptists, attach too much importance to baptism; but such is not the case; I do, indeed, regard it as important that every command of God should be strictly obeyed: but I am well aware that baptism, however scripturally administered, will not be of the least avail where the heart is not renewed by Divine grace.

The point, however, in debate between Mr. Trotter and myself, is a practical question of vast mo-

ment. If the versions made by Baptist Missionaries in India, which he and my other opponents condemn, and for the supporting of which they have put me on the defensive, be not countenanced and sustained, great numbers of the perishing heathen, into whose languages no other versions are made, must long remain utterly destitute of the holy Scriptures, which are able to make them wise unto salvation. I should therefore consider myself guilty of a gross dereliction of imperative duty, if I had not exposed and refuted the groundless objections sedulously raised against these versions, which might otherwise tend to withhold the lamp of life, now lighted, from those who are "sitting in the region and shadow of death," and to snatch the cup of salvation, now reached forth, from the lips parching with thirst for "the water of life."

Yours, Respectfully,

CHARLES TUPPER.

Amherst, 1848.

ERRATA.

Page 18, line 13, for "fruit," read *first*.

" 33, " 22, for "any," "*my*."

" 41, " 22, " " " Pool Synop s." *Poole's Synopses.*

" 42, " 26, " " *natural,*" "*eternal.*

" 43, " 10, " " *Knatihbull,*" *Knatchbull.*

" 50, " 6, " "*his,*" "*this.*

" 52, " 30, " " *Mason,*" *Watson.*

" 58, " 26, " " *practised,*" *practise,*

" 68, " 13, " " *being immersed,*" *immersed.*

" " 31, " " *ki,*" *kind.*

" 71, " 18, " " *in house,*" *in the house.*

" 86, " 5, " " *Semler,*" *Semler.*

" 88, " 8, " " *Navatian,*" *Novation.*

" 93, " 27, " " *words,*" *word.*

" 96, " 5, " " *says,*" *say.*

" 100, " 1, " " *all buried,*" *buried.*

" 101, " 5, " " *advocate,*" *advocates.*

" 16, " 8, " " *baptism,*" *baptisma.*

" 103, " 14, " " *statute,*" *statutes.*

" 107, " 1, " " *circulated* *circulate.*

" " 3, " " *diopen,*" *doopen.*

" " 10, " " *erjoins—countenances,*" *enjoin—countenance.*

" 108, " 25, " " *rebuffs,*" *rebukes.*

* Such typographical errors as do not affect the sense, but only the spelling, the punctuation, &c. together with the occasional omission, addition, or inversion of a letter, can, in general, be easily corrected by the reader without *Errata*.

Poole's

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